

**THE
HIGHWAY
OF
MISSION
THOUGHT**

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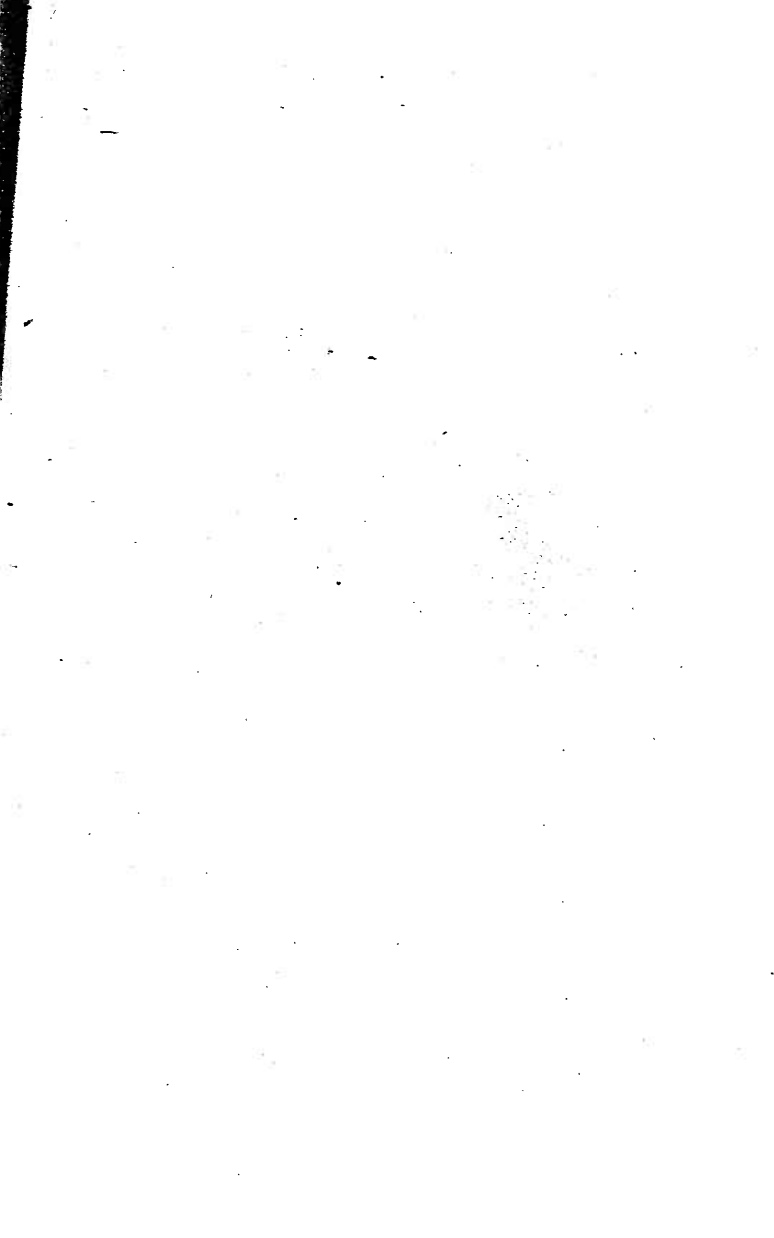
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THE HIGHWAY OF MISSION THOUGHT

EIGHT OF THE GREATEST
DISCOURSES ON MISSIONS

EDITED BY T. B. RAY

Educational Secretary, Foreign Mission Board,
Richmond, Virginia

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INTRODUCTION.

In his excellent book, called "The Pastor and Modern Missions," Mr. John R. Mott remarks: "Some of the greatest discourses ever preached were missionary sermons which bear the marks of exhaustive preparation: for example, the one by William Carey, on Expect Great Things from God, Attempt Great Things for God; The Star in the East, by Claudius Buchanan; the Attraction of the Cross, by John Angell James; the anniversary sermon in 1866 by Dean Magee before the Church Missionary Society; the memorable deputation missionary sermons by Alexander Duff; The Moral Dignity of the Missionary Enterprise, by Francis Wayland; Apostolic Missions, by Joseph Angus; and The Heroism of Foreign Missions, by Phillips Brooks."

It has occurred to us that words which were able to stir and influence profoundly former generations, might likewise contain an inspiring message for God's people in our own day. So, with this thought in mind, we have set ourselves to the task of collecting these sermons, which seem to have been the great Highway of Mission Thought, into one volume, in the hope that they in their new form may give fresh emphasis to the great enterprise of which they so eloquently speak.

T. B. RAY.

Richmond, Va.

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AN ENQUIRY
INTO THE
OBLIGATIONS OF CHRISTIANS
TO USE MEANS FOR THE
CONVERSION OF THE HEATHENS
IN WHICH THE
RELIGIOUS STATE OF THE DIFFERENT NATIONS OF THE
WORLD, THE SUCCESS OF FORMER UNDERTAK-
INGS, AND THE PRACTICABILITY OF
FURTHER UNDERTAKINGS,
ARE CONSIDERED

BY WILLIAM CAREY

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”—*Paul.*

NOTE FROM THE EDITOR.

We have made diligent, but unsuccessful, search, both in England and in America, for a copy of that famous sermon delivered by William Carey at the meeting of the Northampton Baptist Association in May, 1792, upon Isa. 54: 2-3,—

“Expect great things from God,
Undertake great things for God.”

This sermon seems not to have been preserved. It may be providential that it should not have been, for no printed report could represent the fervor which blazed in the great man's heart on that occasion. It is, doubtless, just as well that this sermon lingers with us only as a memory to inspire us to set no limit upon what we should expect from God or undertake for him.

As far back as 1786, Mr. Carey had written the pamphlet entitled, “An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens.” He was not able to publish the pamphlet until Mr. Thomas Potts, of Birmingham, who had grown rich by trading in America, supplied him with the necessary money. The “piece,” as Mr. Carey called it, came out in Leicester in the early part of 1792, just a short time before he preached the famous sermon in Nottingham on the 31st of May. It is probable that because this pamphlet, which had so recently appeared, contained to such a degree the arguments Carey used in his sermon, it was considered unnecessary to print the sermon. We give, therefore, certain sections of the “Enquiry,” in the belief that they must contain much Carey said in his sermon, which cut the inactive churches loose from their anti-missionary moorings, and sent them forth into the achievements of the modern missionary enterprise.

CHAPTER I.

INTRODUCTION.

AS our blessed Lord has required us to pray that his kingdom may come, and his will be done on earth as it is in heaven, it becomes us not only to express our desires of that event by words but to use every lawful method to spread the knowledge of his name. In order to this, it is necessary that we should become, in some measure, acquainted with the religious state of the world; and as this is an object we should be prompted to pursue, not only by the gospel of our Redeemer, but even by the feelings of humanity, so an inclination to conscientious activity therein would form one of the strongest proofs that we are the subjects of grace, and partakers of that spirit of universal benevolence and genuine philanthropy which appears so eminent in the character of God himself.

Sin was introduced amongst the children of men by the fall of Adam, and has ever since been spreading its baneful influence. By changing its appearances to suit the circumstances of the times, it has grown up in ten thousand forms, and constantly counteracted the will and designs of God. One would have supposed that the remembrance of the deluge would have

been transmitted from father to son, and have perpetually deterred mankind from transgressing the will of their Maker; but so blinded were they, that in the time of Abraham, gross wickedness prevailed wherever colonies were planted, and the iniquity of the Amorites was great, though not yet full. After this, idolatry spread more and more, till the seven devoted nations were cut off with the most signal marks of divine displeasure. Still, however, the progress of evil was not stopped, but the Israelites themselves too often joined with the rest of mankind against the God of Israel. In one period, the grossest ignorance and barbarism prevailed in the world; and afterwards, in a more enlightened age, the most daring infidelity, and contempt of God; so that the world, which was once overrun with ignorance, now *by wisdom knew not God, but changed the glory of the incorruptible God*, as much as in the most barbarous ages, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Nay, as they increased in science and politeness, they ran into more abundant and extravagant idolatries.

Yet God repeatedly made known his intention to prevail finally over all the power of the devil, and to destroy all his works, and set up his own kingdom and interest among men, and extend it as universally as Satan had extended his. It was for this purpose that the Messiah came and died, that God might be just, and the justifier of all that should believe in him.

When he had laid down his life, and taken it up again, he sent forth his disciples to preach the good tidings to every creature, and to endeavor by all possible methods to bring over a lost world to God. They went forth according to their divine commission, and wonderful success attended their labors: the civilized Greeks, and uncivilized barbarians, each yielded to the cross of Christ, and embraced it as the only way of salvation. Since the apostolic age, many other attempts to spread the gospel have been made, which have been considerably successful, notwithstanding which a very considerable part of mankind are still involved in all the darkness of heathenism. Some attempts are still making, but they are inconsiderable in comparison of what might be done if the whole body of Christians entered heartily into the spirit of the divine command on this subject. Some think little about it, others are acquainted with the state of the world, and others love their wealth better than the souls of their fellow-creatures.

In order that the subject may be taken into more serious consideration, I shall enquire, whether the commission given by our Lord to his disciples be not still binding on us; take a short view of former undertakings; give some account of the present state of the world; consider the practicability of doing something more than is done; and the duty of Christians in general in this matter.

SECTION I.

AN ENQUIRY WHETHER THE COMMISSION GIVEN BY
OUR LORD TO HIS DISCIPLES BE NOT
STILL BINDING ON US.

Our Lord Jesus Christ, a little before his departure, commissioned his apostles to "Go, and teach all nations"; or, as another evangelist expresses it, "Go into all the world, and preach the gospel to every creature." This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception or limitation. They accordingly went forth in obedience to the command, and the power of God evidently wrought with them. Many attempts of the same kind have been made since their day, and which have been attended with various success; but the work has not been taken up, or prosecuted of late years (except by a few individuals) with that zeal and perseverance with which the primitive Christians went about it. It seems as if many thought the commission was sufficiently put in execution by what the apostles and others have done; that we have enough to do to attend to the salvation of our own countrymen; and that, if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them. It is thus that multitudes sit at ease, and give themselves no concern about the far greater part of

their fellow-sinners, who, to this day, are lost in ignorance and idolatry. There seems also to be an opinion existing in the minds of some, that because the apostles were extraordinary officers and have no proper successors, and because many things which were right for them to do would be utterly unwarrantable for us, therefore it may not be immediately binding on us to execute the commission, though it was so upon them. To the consideration of such persons I would offer the following observations:

First. If the command of Christ to teach all nations be restricted to the apostles, or those under the immediate inspiration of the Holy Ghost, then that of baptizing should be so too; and every denomination of Christians, except the Quakers, do wrong in baptizing with water at all.

Secondly. If the command of Christ to teach all nations be confined to the apostles, then all such ordinary ministers who have endeavored to carry the gospel to the heathens, have acted without a warrant, and run before they were sent. Yea, and though God has promised the most glorious things to the heathen world by sending his gospel to them, yet whoever goes first, or indeed at all, with that message, unless he have a new and special commission from heaven, must go without any authority for so doing.

Thirdly. If the command of Christ to teach all nations extend only to the apostles, then, doubtless, the promise of the divine presence in this work must be

so limited; but this is worded in such a manner as expressly precludes such an idea: "Lo, I am with you alway, even to the end of the world."

That there are cases in which even a divine command may cease to be binding is admitted—as for instance: if it be *repealed*, as the ceremonial commandments of the Jewish law; or if there be *no subjects* in the world for the commanded act to be exercised upon, as in the law of Septennial Release, which might be dispensed with when there should be no poor in the land to have their debts forgiven (Deut. 15:4); or if, in any particular instance, we can produce a *counter-revelation*, of equal authority with the original command, as when Paul and Silas were forbidden of the Holy Ghost to preach the word in Bithynia (Acts 16:6, 7); or if, in any case, there be a *natural impossibility* of putting it in execution. It was not the duty of Paul to preach Christ to the inhabitants of Otaheite, because no such place was then discovered, nor had he any means of coming at them. But none of these things can be alleged by us in behalf of the neglect of the commission given by Christ. We cannot say that it is repealed, like the commands of the ceremonial law; nor can we plead that there are no objects for the command to be exercised upon. Alas! the far greater part of the world, as we shall see presently, is still covered with heathen darkness! Nor can we produce a counter-revelation, concerning any particular nation, like that to Paul

and Silas, concerning Bithynia; and, if we could, it would not warrant our sitting still and neglecting all the other parts of the world. For Paul and Silas, when forbidden to preach to those heathens, went elsewhere, and preached to others. Neither can we allege a natural impossibility in the case. It has been said that we ought not to force our way, but to wait for the openings and leadings of providence; but it might with equal propriety be answered in this case, neither ought we to neglect embracing those openings in providence which daily present themselves to us. What openings of providence do we wait for? We can neither expect to be transported into the heathen world without ordinary means, nor to be endowed with the gift of tongues, etc., when we arrive there. These would not be providential interpositions, but miraculous ones. Where a command exists, nothing can be necessary to render it binding but a removal of those obstacles which render obedience impossible, and these are removed already. Natural impossibility can never be pleaded so long as facts exist to prove the contrary. Have not the popish missionaries surmounted all those difficulties which we have generally thought to be insuperable? Have not the missionaries of the *Unitas Fratrum*, or Moravian Brethren, encountered the scorching heat of Abyssinia, and the frozen climes of Greenland and Labrador, their difficult languages and savage manners? Or have not English traders, for the sake of gain, surmounted

all those things which have generally been counted insurmountable obstacles in the way of preaching the gospel? Witness the trade to Persia, the East Indies, China and Greenland, yea, even the accursed slave trade on the coasts of Africa. Men can insinuate themselves into the favor of the most barbarous clans, and uncultivated tribes, for the sake of gain; and how different soever the circumstances of trading and preaching are, yet this will prove the possibility of ministers being introduced there; and if this is but thought a sufficient reason to make the experiment, my point is gained.

It has been said that some learned divines have proved from Scripture that the time is not yet come that the heathen should be converted, and that first the witnesses must be slain, and many other prophecies fulfilled. But admitting this to be the case (which I must doubt) yet if any objection is made from this against preaching to them immediately, it must be founded on one of these things: either that the secret purpose of God is the rule of our duty, and then it must be as bad to pray for them as to preach to them; or else that none shall be converted in the heathen world till the universal downpouring of the Spirit in the last days. But this objection comes too late; for the success of the gospel has been very considerable in many places already.

It has been objected that there are multitudes in our own nation, and within our immediate spheres

of action, who are as ignorant as the South Sea savages, and that therefore we have work enough at home, without going into other countries. That there are thousands in our own land as far from God as possible, I readily grant, and that this ought to excite us to tenfold diligence in our work, and in attempts to spread divine knowledge amongst them, is a certain fact; but that it ought to supersede all attempts to spread the gospel in foreign parts seems to want proof. Our own countrymen have the means of grace, and may attend on the word preached if they choose it. They have the means of knowing the truth, and faithful ministers are placed in almost every part of the land, whose spheres of action might be much extended if their congregations were but more hearty and active in the cause. But with them the case is widely different, who have no Bible, no written language (which many of them have not), no ministers, no good civil government, nor any of those advantages which we have. Pity, therefore, humanity, and much more Christianity, call loudly for every possible exertion to introduce the gospel amongst them.

We omit Section 2, which contains "a short review of former undertakings for the conversion of the heathens." It summarizes the efforts which have been made for the spread of the gospel in all lands to which it had been taken by both Catholics and Protestants.

We omit Section 3, containing "a survey of the present state of the world." This section is made up of a remarkable array of statistics, showing the population and the religions of all the nations of the earth.

SECTION 4.

THE PRACTICABILITY OF SOMETHING BEING DONE,
MORE THAN WHAT IS DONE, FOR THE
CONVERSION OF THE HEATHEN.

The impediments in the way of carrying the gospel among the heathen must arise, I think, from one or other of the following things: either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life; or the unintelligibility of their languages.

First. As to their distance from us. Whatever objections might have been made on that account before the invention of the mariner's compass, nothing can be alleged for it, with any color of plausibility, in the present age. Men can now sail with as much certainty through the great South Sea, as they can through the Mediterranean, or any lesser sea. Yea, and providence seems in a manner to invite us to the trial, as there are to our knowledge trading companies whose commerce lies in many of the places where these barbarians dwell. At one time or other ships are sent to visit places of more recent discovery, and

to explore parts the most unknown; and every fresh account of their ignorance or cruelty should call forth our pity, and excite us to concur with providence in seeking their eternal good. Scripture likewise seems to point out this method—"Surely the isles shall wait for me; the ships of Tarshish first, to bring my sons from far, their silver, and their gold with them, unto the name of the Lord, thy God" (Isa. 60:9). This seems to imply that in the time of the glorious increase of the church, in the latter days (of which the whole chapter is undoubtedly a prophecy), commerce shall subserve the spread of the gospel. The ships of Tarshish were trading vessels, which made voyages for traffic to various parts; thus much, therefore, must be meant by it, that *navigation*, especially that which is *commercial*, shall be one great means of carrying on the work of God; and perhaps it may imply that there shall be a very considerable appropriation of wealth to that purpose.

Secondly. As to their uncivilized and barbarous way of living. This can be no objection to any, except those whose love of ease renders them unwilling to expose themselves to inconveniences for the good of others.

It was no objection to the apostles and their successors, who went among the barbarous Germans and Gauls, and still more barbarous Britons! They did not wait for the ancient inhabitants of these countries to be civilized before they could be chris-

tianized, but went simply with the doctrine of the cross; and Tertullian could boast that "those parts of Britain which were proof against the Roman armies, were conquered by the gospel of Christ." It was no objection to an ELIOT, or a BRAINERD, in later times. They went forth, and encountered every difficulty of the kind, and found that a cordial reception of the gospel produced those happy effects which the longest intercourse with Europeans without it could never accomplish. It is no objection to commercial men. It only requires that we should have as much love to the souls of our fellow-creatures, and fellow-sinners, as they have for the profits arising from a few otter skins, and all these difficulties would be easily surmounted.

After all, the uncivilized state of the heathen, instead of affording an objection against preaching the gospel to them, ought to furnish an argument for it. Can we as men, or as Christians, hear that a great part of our fellow creatures, whose souls are as immortal as ours, and who are as capable as ourselves, of adorning the gospel, and contributing by their preaching, writings, or practices to the glory of our Redeemer's name, and the good of his church, are enveloped in ignorance and barbarism? Can we hear that they are without the gospel, without government, without laws, and without arts, and sciences; and not exert ourselves to introduce amongst them the sentiments of men and of Christians? Would not the

spread of the gospel be the most effectual means of their civilization? Would not that make them useful members of society? We know that such effects did in a measure follow the afore-mentioned efforts of Eliot, Brainerd, and others amongst the American Indians; and if similar attempts were made in other parts of the world, and succeeded with a divine blessing (which we have every reason to think they would) might we not expect to see able divines, or read well-conducted treatises in defense of the truth, even amongst those who at present seem to be scarcely human?

Thirdly. In respect to the danger of being killed by them. It is true that whoever does go must put his life in his hand, and not consult with flesh and blood; but do not the goodness of the cause, the duties incumbent on us as the creatures of God, and Christians, and the perishing state of our fellow men, loudly call upon us to venture all, and use every warrantable exertion for their benefit? Paul and Barnabas, who hazarded their lives for the name of our Lord Jesus Christ, were not blamed as being rash, but commended for so doing, while John Mark, who through timidity of mind deserted them in their perilous undertaking, was branded with censure. After all, as has been already observed, I greatly question whether most of the barbarities practiced by the savages upon those who have visited them, have not originated in some real or supposed affront, and were,

therefore, more properly acts of self-defense, than proofs of ferocious dispositions. No wonder if the imprudence of sailors should prompt them to offend the simple savage, and the offence be resented; but Eliot, Brainerd, and the Moravian missionaries have been very seldom molested. Nay, in general, the heathen have showed a willingness to hear the word; and have principally expressed their hatred of Christianity on account of the vices of nominal Christians.

Fourthly. As to the difficulty of procuring the necessaries of life. This would not be so great as may appear at first sight; for though we could not procure European food, yet we might procure such as the natives of those countries which we visit, subsist upon themselves. And this would only be passing through what we have virtually engaged in by entering on the ministerial office. A Christian minister is a person who in a peculiar sense is not his own; he is the servant of God, and therefore ought to be wholly devoted to him. By entering on that sacred office he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure, or employment, or pursue the ministry as a something that is to subserve his own ends, or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to friends, pleasures, and comforts, and stands in readiness to endure

the greatest sufferings in the work of his Lord and Master.

It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendor, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons, and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness, as good soldiers of Jesus Christ; and though we, living in a civilized country where Christianity is protected by law, are not called to suffer these things while we continue here, yet I question whether all are justified in staying here, while so many are perishing without means of grace in other lands. Sure I am that it is entirely contrary to the spirit of the gospel, for its ministers to enter upon it from interested motives, or with great worldly expectations. On the contrary the commission is a sufficient call to them to venture all, and, like the primitive Christians, go everywhere preaching the gospel.

It might be necessary, however, for two, at least, to go together, and, in general, I should think it best that they should be married men; and to prevent their time from being employed in procuring necessities,

two, or more, other persons, with their wives and families, might also accompany them, who should be wholly employed in providing for them. In most countries it would be necessary for them to cultivate a little spot of ground just for their support, which would be a resource to them, whenever their supplies failed. Not to mention the advantages they would reap from each others' company, it would take off the enormous expense which has always attended undertakings of this kind, the first expense being the whole; for though a large colony needs support for a considerable time, yet so small a number would, upon receiving the first crop, maintain themselves. They would have the advantage of choosing their situation. Their wants should be few: the women, and even the children, would be necessary for domestic purposes; and a few articles of stock, as a cow or two, and a bull, and a few other cattle of both sexes, a very few utensils of husbandry, and some corn to sow their land, would be sufficient. Those who attend the missionaries should understand husbandry, fishing, fowling, etc., and be provided with the necessary implements for these purposes. Indeed, a variety of methods may be thought of, and when once the work is undertaken, many things will suggest themselves to us, of which we at present can form no idea.

Fifthly. As to learning their languages, the same means would be found necessary here as in trade between different nations. In some cases interpreters

might be obtained, who might be employed for a time; and where these were not to be found, the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their ideas to them in it. It is well known to require no very extraordinary talents to learn, in the space of a year, or two at most, the language of any people upon earth,—so much of it at least, as to be able to convey any sentiments we wish to their understandings.

The missionaries must be men of great piety, prudence, courage, and forbearance; of undoubted orthodoxy in their sentiments; and must enter with all their hearts into the spirit of their mission: they must be willing to leave all the comforts of life behind them, and to encounter all the hardships of a torrid, or a frigid climate, an uncomfortable manner of living, and every other inconvenience that can attend this undertaking. Clothing, a few knives, powder and shot, fishing-tackle, and the articles of husbandry above-mentioned, must be provided for them; and when arrived at the place of their destination, their first business must be to gain some acquaintance with the language of the natives (for which purpose two would be better than one), and by all lawful means to endeavor to cultivate a friendship with them, and as soon as possible let them know the errand for which they were sent. They must endeavor to convince them that it was their good alone which induced

them to forsake their friends and all the comforts of their native country. They must be very careful not to resent injuries which may be offered to them, nor to think highly of themselves, so as to despise the poor heathens, and by those means lay a foundation for their resentment, or rejection of the gospel. They must take every opportunity of doing them good, and laboring, and traveling, night and day, they must instruct, exhort, and rebuke, with all long-suffering, and anxious desire for them, and, above all, must be instant in prayer for the effusion of the Holy Spirit upon the people of their charge. Let but missionaries of the above description engage in the work, and we shall see that it is not impracticable.

It might likewise be of importance, if God should bless their labors, for them to encourage any appearances of gifts amongst the people of their charge; if such should be raised up many advantages would be derived from their knowledge of the language, and customs of their countrymen; and their change of conduct would give great weight to their ministrations.

SECTION 5.

AN ENQUIRY INTO THE DUTY OF CHRISTIANS IN GENERAL, AND WHAT MEANS OUGHT TO BE USED, IN ORDER TO PROMOTE THIS WORK.

If the prophecies concerning the increase of Christ's kingdom be true, and if what has been advanced,

concerning the commission given by him to his disciples being obligatory on us, be just, it must be inferred that all Christians ought heartily to concur with God in promoting his glorious designs, for "he that is joined to the Lord is one spirit."

One of the first and most important of those duties which are incumbent upon us, is fervent and united prayer. However the influence of the Holy Spirit may be set at naught, and run down by many, it will be found upon trial, that all means which we can use, without it, will be ineffectual. If a temple is raised for God in the heathen world, it will not be by might, nor by power, nor by the authority of the magistrate, or the eloquence of the orator, "but by my spirit, saith the Lord of hosts." We must, therefore, be in real earnest in supplicating his blessing upon our labors. It is represented in the prophets, that when there shall be a great mourning in the land, as the mourning of Hadadrimmon in the valley of Megiddon, and every family shall mourn apart, and their wives apart, it shall all follow upon a spirit of grace, and supplication. And when these things shall take place, it is promised that there shall be a fountain opened for the house of David, and for the inhabitants of Jerusalem, for sin, and for uncleanness, and that the idols shall be destroyed, and the false prophets ashamed of their profession. Zech. 12: 10-14; 13: 1-6. This prophecy seems to teach that when there shall be an universal conjunction in fervent prayer,

and all shall esteem Zion's welfare as their own, then copious influences of the Spirit shall be shed upon the churches, which like a purifying fountain shall cleanse the servants of the Lord. Nor shall this cleansing influence stop here; all old idolatrous prejudices shall be rooted out, and truth prevail so gloriously that false teachers shall be so ashamed as rather to wish to be classed with obscure herdsmen, or the meanest peasants, than bear the ignominy attendant on their detection.

The most glorious works of grace that have ever taken place have been in answer to prayer; and it is in this way we have the greatest reason to suppose, that the glorious outpouring of the Spirit, which we expect at last, will be bestowed.

With respect to our own immediate connections, we have within these few years been favored with some tokens for good, granted in answer to prayer, which should encourage us to persist, and increase in that important duty. I trust our monthly prayer-meetings have not been in vain. It is true, a want of importunity too generally attends our prayers; yet importunate, and feeble as they have been, it is to be believed that God has heard, and in a measure answered them. The churches that have engaged in the practice have, in general, since that time been evidently on the increase; some controversies which have long perplexed and divided the church, are more clearly stated than ever; there are calls to preach

the gospel in many places where it has not been usually published; yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty, accompanied also by a diminution of the spirit of popery; a noble effort has been made to abolish the inhuman slave trade, and though at present it has not been so successful as might be wished, yet it is to be hoped it will be persevered in, till it is accomplished. In the meantime it is a satisfaction to consider that the late defeat of the abolition of the slave trade has proved the occasion of a praiseworthy effort to introduce a free settlement, at Sierra Leona, on the coast of Africa; an effort, which, if succeeded with a divine blessing, not only promises to open a way for honorable commerce with that extensive country, and for the civilization of its inhabitants, but may prove the happy means of introducing amongst them the gospel of our Lord Jesus Christ.

These are events which ought not to be overlooked; they are not to be reckoned small things; and yet perhaps they are small compared with what might have been expected, if all had cordially entered into the spirit of the proposal, so as to have made the cause of Christ their own, or in other words to have been so solicitous about it, as if their own advantage depended upon its success. If a holy solicitude had prevailed in all the assemblies of Christians in behalf of their Redeemer's kingdom, we might probably have

seen before now, not only an open door for the gospel, but many running to and fro, and knowledge increased; or a diligent use of those means which providence has put in our power, accompanied with a greater blessing than ordinary from heaven. Many can do nothing but pray, and prayer is perhaps the only thing in which Christians of all denominations can cordially and unreservedly unite; but in this we may all be one, and in this the strictest unanimity ought to prevail. Were the whole body thus animated by one soul, with what pleasure would Christians attend on all the duties of religion, and with what delight would their ministers attend on all the business of their calling.

We must not be contented, however, with praying, without exerting ourselves in the use of means for the obtaining of those things we pray for. Were the children of light but as wise in their generation as the children of this world, they would stretch every nerve to gain so glorious a prize, nor ever imagine that it was to be obtained in any other way.

When a trading company have obtained their charter they usually go to its utmost limits; and their stocks, their ships, their officers, and men are so chosen, and regulated, as to be likely to answer their purpose; but they do not stop here, for, encouraged by the prospect of success, they use every effort, cast their bread upon the waters, cultivate friendship with every one from whose information they expect the

least advantage. They cross the widest and most tempestuous seas, and encounter the most unfavorable climates; they introduce themselves into the most barbarous nations, and sometimes undergo the most affecting hardships; their minds continue in a state of anxiety and suspense, and a longer delay than usual in the arrival of their vessels agitates them with a thousand changeful thoughts, and foreboding apprehensions, which continue till the rich returns are safe arrived in port. But why these fears? Whence all these disquietudes, and this labor? Is it not because their souls enter into the spirit of the project, and their happiness in a manner depends on its success? Christians are a body whose truest interest lies in the exaltation of the Messiah's kingdom. Their charter is very extensive, their encouragements exceeding great, and the returns promised infinitely superior to all the gains of the most lucrative fellowship. Let, then, every one in his station consider himself as bound to act with all his might, and in every possible way for God.

Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society, and make a number of rules respecting the regulation of the plan, and the persons who are to be employed as missionaries, the means of defraying the expense, etc. This society must consist of persons whose hearts are in the work, men of serious religion and possessing a spirit of persever-

ance; there must be a determination not to admit any person who is not of this description, or to retain him longer than he answers to it.

From such a society a committee might be appointed, whose business it should be to procure all the information they could upon the subject, to receive contributions, to enquire into the characters, tempers, abilities and religious views of the missionaries, and also to provide them with necessaries for their undertakings.

They must also pay a great attention to the views of those who undertake this work; for want of this the missions to the Spice Islands, sent by the Dutch East-India Company, were soon corrupted, many going more for the sake of settling in a place where temporal gain invited them, than of preaching to the poor Indians. This soon introduced a number of indolent, or profligate, persons, whose lives were a scandal to the doctrines which they preached; and by means of whom the gospel was ejected from Ternate, in 1694, and Christianity fell into great disrepute in other places.

If there is any reason for me to hope that I shall have any influence upon any of my brethren, and fellow Christians, probably it may be more especially amongst them of my own denomination. I would therefore propose that such a society and committee should be formed amongst the particular Baptist denomination.

I do not mean, by this, in any wise to confine it to one denomination of Christians. I wish with all my heart, that every one who loves our Lord Jesus Christ in sincerity, would in some way or other engage in it. But in the present divided state of Christendom, it would be more likely for good to be done by each denomination engaging separately in the work, than if they were to embark in it conjointly. There is room enough for us all, without interfering with each other, and if no unfriendly interference took place, each denomination would bear good will to the other, and wish, and pray for its success, considering it as upon the whole friendly to the great cause of true religion; but if all were intermingled, it is likely their private discords might throw a dampener upon their spirits, and much retard their public usefulness.

In respect to contributions for defraying the expenses, money will doubtless be wanting; and suppose the rich were to embark a portion of that wealth over which God has made them stewards, in this important undertaking, perhaps there are few ways that would turn to better account at last. Nor ought it to be confined to the rich; if persons in more moderate circumstances were to devote a portion, suppose a tenth, of their annual increase to the Lord, it would not only correspond with the practice of the Israelites, who lived under the Mosaic economy, but of the patriarchs Abraham, Isaac, and Jacob, before that dispensation commenced. Many of our most eminent

forefathers amongst the Puritans followed that practice; and if that were but attended to now, there would not only be enough to support the ministry of the gospel at home, and to encourage village preaching in our respective neighborhoods, but to defray the expenses of carrying the gospel into the heathen world.

If congregations were to open subscriptions of one penny, or more per week, according to their circumstances, and deposit it as a fund for the propagation of the gospel, much might be raised in this way. By such simple means they might soon have it in their power to introduce the preaching of the gospel into most of the villages in England; where, though men are placed whose business it should be to give light to those who sit in darkness, it is well known that they have it not. Where there was no person to open his house for the reception of the gospel, some other building might be procured for a small sum, and even then something considerable might be spared for the Baptists or other committees, for propagating the gospel amongst the heathen.

Many persons have of late left off the use of West India sugar, on account of the iniquitous manner in which it is obtained. Those families who have done so, and have not substituted anything else in its place, have not only cleansed their hands of blood, but have made a saving to their families, some of six pence, and some of a shilling a week. If this,

or a part of this, were appropriated to the uses before-mentioned, it would abundantly suffice. We have only to keep the end in view, and have our hearts thoroughly engaged in the pursuit of it, and means will not be very difficult.

We are exhorted to "lay up treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." It is also declared that "whatsoever a man soweth, that also shall he reap." These Scriptures teach us that the enjoyments of the life to come, bear a near relation to that which now is; a relation familiar to that of the harvest, and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging; what a treasure, what an harvest must await such characters as Paul, and Eliot, and Brainerd, and others, who have given themselves wholly to the work of the Lord. What a heaven will it be to see the many myriads of poor heathen, of Britons amongst the rest, who by their labors have been brought to the knowledge of God. Surely a "crown of rejoicing" like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause, and kingdom of Christ.



THE STAR IN THE EAST

A SERMON

PREACHED IN THE PARISH CHURCH OF ST. JAMES, BRISTOL,
ON SUNDAY, FEBRUARY 26, 1809, FOR THE
BENEFIT OF THE SOCIETY FOR MISSIONS
TO AFRICA AND THE EAST.

BY

THE REV. CLAUDIUS BUCHANAN, LL.D.

FROM INDIA.

"For we have seen his star in the east, and are come to
worship him."—Matt. 2: 2.

NOTE FROM THE EDITOR.

The Rev. Claudius Buchanan, a Scotchman by birth, was one of the chaplains of the East India Company, in Bengal, India. His "Christian Researches in the East," and other writings, while he was on the field, did much towards creating an interest in mission work in India. In 1809, while on a visit to England, he preached the epoch-making sermon given here. This sermon broke like a stroke of lightning in the storm that was raging around the East India Company, because of its selfish opposition to missions in India. The sermon was published in 1809, and became the polemic which went far towards bringing about the reversal of the company's policy, and, likewise, quickened greatly the conscience of the English Church, in reference to its duty to the spread of the gospel in India.

The sermon had a wide circulation also in America, and went far towards bringing about the organization of the first American Foreign Mission Societies. It inspired many missionary sermons. The most notable of all of its achievements was the fact that it was influential in turning the thought of Adoniram Judson to the claims of Foreign Missions.

Judson said of it: "The evidence of divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of my soul. I could not study; I depicted to myself the romantic scenes of missionary life; I was in great excitement."

CHAPTER II.

THE STAR IN THE EAST.

CLAUDIUS BUCHANAN, LL.D.

"For we have seen his star in the east, and are come to worship him."—Matt. 2: 2.

WHEN, in the fulness of time, the Son of God came down from heaven to take our nature upon him, many circumstances concurred to celebrate the event, and to render it an illustratious epoch in the history of the world. It pleased the Divine Wisdom that the manifestation of the deity should be distinguished by a suitable glory; and this was done by the ministry of angels, by the ministry of men, and by the ministry of nature itself.

First. This was done by the ministry of angels; for an angel announced to the shepherds "the glad tidings of great joy which should be to all people"; and a multitude of the heavenly host sang "Glory to God in the highest, on earth, peace, good will toward men."

Secondly. It was done by the ministry of men; for illustrious persons, divinely directed, came from a far country, to offer gifts and to do honor to the new-born King.

Thirdly. It was done by the ministry of nature. Nature herself was commanded to bear witness to the presence of the God of nature. A star, or divine light, pointed out significantly from heaven the spot upon earth where the Savior was born.

Thus, I say, it pleased the Divine Wisdom by an assemblage of heavenly testimonies to glorify the incarnation of the Son of God.

All these testimonies were appropriate; but the journey of the eastern sages had in it a peculiar fitness. We can hardly imagine a more natural mode of honoring the event than this, that illustrious persons should proceed from a far country to visit the child which was born Savior of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear their testimony against the nation which rejected it. They came as the representatives of the whole heathen world; not only of the heathens of the East, but also of the heathens of the West, from whom we are descended. In the name of the whole world, lying "in darkness, and in the shadow of death," they came inquiring for that light which they had heard was to visit them in the fulness of time. "And the star which they saw in the East went before them, till it came and stood over where the young Child was. And when they were come into the house, they fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts, gold, and frank-

incense, and myrrh"; and they departed into their own country.

Do you ask how the star of Christ was understood in the East? or, why Providence ordained that peculiar mode of intimation?

Christ was foretold in old prophecy, under the name of the "star that should arise out of Jacob"; and the rise of the star of Jacob was notified to the world by the appearance of an actual star.

We learn from authentic Roman history, that there prevailed "in the East," a constant expectation of a prince, who should rise out of Judea and rule the world. That such an expectation did exist, has been confirmed by the ancient writings of India. Whence, then, arose this extraordinary expectation, for it was found also in the sibylline books of Rome?

The Jewish expectation of the Messiah had pervaded the East long before the period of his appearance. The Jews are called by their own prophet the "expecting people" (as it may be translated, and as some of the Jews of the East translate it), the "people are looking for and expecting One to come." Wherever, then, the ten tribes were carried throughout the East, they carried with them their expectation. And they carried also the prophecies on which their expectation was founded. Now, one of the clearest of these prophecies runs in these words: "There shall come a star out of Jacob." And as in the whole dispensation concerning the Messiah, there is a wonderful fitness

between the words of prophecy and the person spoken of, so it pleased the Divine Wisdom that the rise of the star in Jacob should be announced to the world by the appearance of an actual star (for by what other means could the great event be more significantly communicated to the remote parts of the earth?), and this actual star, in itself a proper emblem of that "Light which was to lighten the Gentiles," conducted them to him who was called in a figure the star of Jacob, and the "glory of his people Israel;" and who hath said of himself (Rev. 22:16), "I, Jesus, am the bright and morning star."

But, again, why was the East thus honored? Why was the East, and not the West, the scene of these transactions? The East was the scene of the first revelation of God. The fountains of inspiration were first opened in the East. And, after the flood, the first family of the new world was planted in the East; I mean the east, in relation to Judea. Besides, millions of the human race inhabit that portion of the globe. The chief population of the world is in these regions. And in the middle of them the star of Christ first appeared. And, led by it, the wise men passed through many nations, tongues, and kindreds, before they arrived at Judea in the west; bearing tidings to the world that the Light was come, that the "Desire of all Nations" was come. Even to Jerusalem herself they brought the first intimation that her long-expected Messiah was come.

Now, my brethren, as the East was honored in the first age, in thus pointing out the Messiah to the world, so now again, after a long interval of darkness, it is bearing witness to the truth of his religion; not indeed by the shining of a star, but by affording luminous evidence of the divine origin of the Christian faith. It affords evidence, not only of the general truth of its history, but of its peculiar doctrines; and not of its doctrines merely, but of the divine power of these doctrines in convincing the understandings and converting the hearts of men. And in this sense it is that "we have seen his star in the East, and are come to worship him."

And when these evidences shall have been laid before you, you will see that the time is come for diffusing his religion throughout the world; you will "offer gifts" in his name for the promotion of the work; and you will offer up prayers in its behalf, "that God would be pleased to make his ways known, his saving health unto all nations."

In this discourse we propose to lay before you,—

First. Evidences of the general truth of the Christian religion existing in the East.

Secondly. Evidences of the divine power of that religion, exemplified in the East.

I. The general truth of the Christian religion is illustrated by certain evidences in the East. Of these we shall mention the following:

1. Ancient writings of India, containing particulars of the history of Christ.

2. Certain doctrines of the East, shadowing forth the peculiar doctrines of Christianity, and manifestly derived from a common origin.

3. The state of the Jews in the East, confirming the truth of ancient prophecy.

4. The state of the Syrian Christians in the East, subsisting for many ages a separate and distinct people in the midst of the heathen world.

These subjects, however, we must notice very briefly.

1. Hindoo history illustrates the history of the gospel. There have lately been discovered in India certain Sanscrit writings containing testimonies of Christ. They relate to a prince who reigned about the period of the Christian era, and whose history, though mixed with fable, contains particulars which correspond in a surprising manner with the advent, birth, miracles, death and resurrection of our Savior. The event mentioned in the words of the text is exactly recorded, namely, that certain holy men, directed by a star, journeyed toward the west, where they beheld the incarnation of the deity.

These important records have been translated by a learned orientalist, and he has deposited the originals among the archives of the Asiatic Society. From these, and from other documents, he has compiled a work entitled, "The History of the Introduction of

the Christian Religion into India; Its Progress and Decline"; and at the conclusion of the work he thus expresses himself: "I have written this account of Christianity in India with the impartiality of an historian; fully persuaded that our holy religion cannot receive any additional luster from it."

Thus far of the history of the gospel.

2. We are now to notice certain doctrines of the East, shadowing forth the doctrines of Christianity.

The peculiar doctrines of the Christian religion are so strongly represented in certain systems of the East, that we cannot doubt the source whence they have been derived. We find in them the doctrines of the Trinity, of the incarnation of the Deity, of the atonement for sin, and of the influence of the Divine Spirit.

First. The doctrine of the Trinity. The Hindoos believe in one God, Brahma, the creator of all things; and yet they represent him as subsisting in three persons, and they worship one or other of these persons throughout every part of India. And what proves that they hold this doctrine distinctly is, that their most ancient representation of the Deity is formed of one body and three faces. Nor are these representations confined to India alone, but they are to be found in other parts of the East.

Whence, then, my brethren, has been derived this idea of a Triune God? If, as some allege, the doctrine of the Trinity among Christians be of recent

origin, whence have the Hindoos derived it? When you shall have read all the volumes of philosophy on the subject you will not have obtained a satisfactory answer to this question.

Secondly. The doctrine of the Incarnation of the Deity. The Hindoos believe that one of the persons in their Trinity (and that, too, the second person), was "manifested in the flesh." Hence their fables of the incarnation of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia.

Whence, then, originated this idea that "God should become man, and take our nature upon him"? The Hindoos do not consider that it was an angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse. We cannot doubt whence this peculiar tenet of religion has been derived. We must believe that all the fabulous incarnations of the eastern mythology are derived from the real incarnation of the Son of God or from the prophecies which went before it.

Thirdly. The doctrine of Atonement for Sin, by the shedding of blood. To this day in Hindostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan. Throughout the whole East the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it, then, that some of you in this country

say that there is no atonement? For ever since "Abel offered unto God a more excellent sacrifice than Cain"; ever since Noah, the father of the new world, "offered burnt offerings on the altar," sacrifices have been offered up in almost every nation, as if for a constant memorial before the world that "without shedding of blood there is no remission of sin."

Fourthly. The doctrine of the influence of the Spirit of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the "divine Spirit, or light of knowledge" influences the minds of men. And the man who is the subject of such influence is called the "man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God!

We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental they would be less important. But they are not casual, as every man who is versed in holy Scriptures and in oriental mythology well knows. They are general and systematic. Was it ever alleged that the light of nature could teach such doctrines as these? They are all contrary to the light of nature.

These, my brethren, are the doctrines which exist

at this day in the midst of the idolatry and moral corruption of the heathen world. Everywhere there appears to be a counterfeit of the true doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man nor time itself hath been able to destroy, but which have endured from age to age like the works of nature, the moon and stars, which God hath created incorruptible.

3. Another circumstance, illustrating the truth of the Christian religion in the East, is the state of the Jews. The Jews are scattered over the whole face of the East, and the fulfilment of the prophecies concerning them is far more evident in these regions than it is here among Christian nations.

The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations, and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

By express prophecy the Jews were sentenced to become "the scorn and reproach of all people"; and "a proverb and by-word among all nations." Now, that their stubborn unbelief should be a reproach to them among Christian nations here in the West, is not

so strange; that they should be a proverb and a by-word among those who had heard the prophecy concerning them is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the East—in the very words of the prophecy, “trodden down of the heathen”; trodden down by a people who never heard the name of Christ, who never heard that the Jews had rejected Christ, and who, in fact, punished the Jews without knowing their crime,—this, I say, hath appeared to me an awful completion of the divine sentence.

4. Another monument of the Christian religion in the East is the state of the Syrian Christians, subsisting for many ages a separate and distinct people in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith and subject to their power and yet not destroyed. There they exist, having the pure word of God in their hands and speaking in their churches that same language which our Savior himself spake in the streets of Jerusalem.

We may contemplate the history of this people, existing so long in that dark region, as a type of the inextinguishable light of Christ's religion; and in this sense it may be truly said, “We have seen his star in the East.”

The probable design of the Divine Providence in

preserving this people, appears to be this: That they should be a seed of the church in Asia; that they should be a special instrument for the conversion of the surrounding heathen when God's appointed time is come; a people prepared for his service, as fellow laborers with us; a people, in short, in the midst of Asia to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian faith.

And this shall suffice as to the testimonies of the general truth of Christianity existing in the East.

II. We propose in the second branch of the discourse to lay before you some evidences of the divine power of the Christian religion exemplified in the East.

To say that Christianity has been propagated in the East, as other religions have been propagated, is to say nothing. It is little to say that thousands have adopted the name, and that it pervades populous provinces. For three centuries past the Romish Church has diffused the name of Christianity throughout the East; and this success demonstrates how practical it is to "propagate our religion" (in the common sense of that expression) throughout all nations of the world. Providence seems to have ordained this previous labor of the Romish Church to facilitate the preaching of the true gospel at the appointed time; for Christianity is found, even in its worst form, to possess a moral and civilizing efficiency.

But it is in the East as it is in the West—all are

not Christians who are called Christians. "He is not a Christian who is one outwardly; neither is that baptism which is outward in the flesh." The fact was, the Romish Church preached Christianity in the East without the Bible.

Let us now inquire what has been the consequence of sending the Bible to the East. It is nearly one hundred years since the Bible was sent to the Hindoos; but not by our country. This honor was given to the Protestant churches of Denmark and Germany. It was sent to a certain nation in the south of India, for there are many nations in Hindostan. What, then, was the effect of giving them the Bible? It was the same as that which followed the giving the Bible to us, while we lay in almost Hindoo darkness, buried in the ignorance and superstition of the Church of Rome. It gave light and knowledge; God blessed his own word to the conversion of the heart, and men began to worship him in sincerity and truth.

That province in India which was blessed with the Bible hath since "seen a great light." During nearly the whole of the last century multitudes of Hindoos (both heathens and Roman Catholics) became members of the Protestant Church, one generation after another; and amongst them there has ever been found according to the records of the missions, such a proportion of serious piety as you might expect to find when the gospel is preached with faithfulness and zeal.

During the whole of the last century Providence favored them with a succession of holy and learned men, educated at the universities of Germany, among whom was the venerable Swartz, called the Apostle of the East, and others not much inferior to him—men whose names are scarcely known in this country, but who are as famous among the Hindoos as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the south of India, and the bounds of their churches are extending unto this day. The language of the country is called Tamul, and the first translation of the Bible in that language was made, as we said, about a hundred years ago. Like Wickliffe's Bible with us, it became the father of many versions, and after a succession of improved editions, it is now considered by the Brahmins themselves (like Luther's Bible in Germany) as the classical standard of the Tamul tongue.

A jubilee has lately been celebrated in India in honor of the gospel. In the month of July, 1806, a jubilee was observed by these Hindoo churches in commemoration of the arrival of the two first Protestant missionaries on the 9th of July, 1706. The year 1806 being the hundredth year (or the second fiftieth) since the gospel first visited their land, was to them "the year of jubilee." The happy occasion had been long anticipated and was marked with demonstrations of joy and gladness. The people, as we were in-

formed, walked in procession to their churches, carrying palms in their hands and singing the ninety-eighth Psalm; and, after offering up praises and thanksgiving to the Most High, they heard a sermon suitable to the day. The sermon at the jubilee of Trichinopoly was preached by their aged minister, the Rev. Mr. Pohle, from these words: "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

These were the effects of sending the Bible to the East. Men were "brought to a knowledge of the truth"; and at the end of a hundred years the natives kept the jubilee of the Bible.

Such, my brethren, was the light in the south of India. And now a light has sprung up in the north, of which you have heard. Our own country hath begun, though late, to dispense "the Word of Life." And although the time has been short, the success has been great. In the north, in the west, and in Ceylon, translations of the Scriptures are going on in almost all the languages of oriental India.

Our own country hath at length assumed an interest in diffusing the gospel. "In the fulness of time," we trust, her different societies have come forth as with one consent, to begin the work of evangelizing the East. "In the fulness of time," we trust, hath this country begun, by these instruments, to employ her great power and her enlightening zeal in

extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations; for if they teach the religion of the Bible, their labor will be blessed. We have no contentions in India like those in Britain between Protestants and different names. There they are all friends. The strife there is between light and darkness, between the true God and an idol. So liberal and catholic is the Christian in Asia (while he looks over the map of the world, and can scarcely find where the isle of Britain lies), that he considers even the term "Protestant" as being in a certain degree exclusive or sectarian. "The religion of the Bible," or "the religion of Christ," is the name by which he would describe his creed. For when the idolater once abjures his own caste for the gospel, he considers the differences of Protestants (if he ever hear of them) as being very insignificant. Indeed, he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not, then, I say, to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the Gospel (Mark 9:38): "And John answering said, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. And Jesus said, Forbid him not."

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending missions to the East. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the Christian religion. It will not be believed that an attempt should have been made to prove, by argument, that it was wrong to make known the revelation of the true God to our fellow men; or if, in some instances, it might be permitted (as in the case of remote nations) that we ought not to instruct that people who were affirmed to be the most superstitious, and most prejudiced; and who were our own subjects. We scarcely believe ourselves that, twenty years ago, an attempt was made to defend the traffic in slaves, and that books were written to show that it was humane in its character, just in its principle, and honorable to our nation. The discussion, therefore, that has taken place on the civilization of the East, has been of important use. Men in general were not informed. The scene of action was remote, and the subject was new in almost all its relations. Even to some of those persons who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the religious world, they would say they had never heard there was such a world; so some from India hazard-

ed an opinion concerning the "inveterate prejudice" of certain tribes in the East, who scarcely knew the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no star in the East; they had heard of no jubilee for the Bible. Like the spies of Israel, who brought back an "evil report" from Canaan, they reported that India was no "land of promise" for the Gospel; that the land was barren, and that the men were Anakims. But the faithful Swartz gave another testimony. He affirmed that it is "exceedingly good land"; and his "record is true." He who was best qualified to give an opinion on the subject, who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices and superstitions; he who restored the Christian character to respect, after it had fallen into contempt; who was selected by the natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life and honored in his death—this good man, I say, differed in opinion from some, who have lately ventured to give a judgment in this matter: he affirmed that it was England's duty to make known the revelation of the true God to her Indian subjects.

In the meantime, while men hold different opin-

ions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissensions; nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of Christianity in India, if we wish to do so; if such a measure should be recommended by what is called "a wise policy." But we have no power to prevent the extension of the Christian religion in India. We have it in our power, indeed, greatly to promote it, but we have no power to destroy it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the gospel, regardless of our opinions or authority.

The dispute in this country relative to the efficiency of preaching the faith of Christ to the heathen world, is not unlike the dispute of the Jewish doctors in the gospel, concerning our Savior's power "to forgive sins." We read that our Lord had healed a woman, who was a sinner. And he said unto her, "Daughter, thy sins are forgiven; thy faith hath saved

thee; go in peace." Then began the Pharisees to say within themselves, "Who is this that forgiveth sins also?" But she felt in herself that she was healed, and, leaving the doctors to dispute whether "her faith could save her or not," she departed in peace and joy.

So, while we are disputing here, whether the faith of Christ can save the heathens, the gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a banyan tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and he who hath promised his presence when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word. These scenes I myself have witnessed; and it is in this sense in particular I can say, "We have seen his star in the east, and are come to worship him."

Thus far we have spoken of the success of the gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of our exertions, and in regions where we have no laborers and no access. And this I do to show

you that whether we assist in the work or not, it is God's will that it should begin. You have hitherto been contemplating the light in India. We are now to announce to you that a light hath appeared in Arabia and dawned, as it were, on the temple of Mecca itself.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat, or, as he is called since his Christian baptism, Nathaneal Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consenting," and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is the son of Ibrahim Sabat, of a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, and after paying their adora-

tions at the tomb of their prophet at Mecca, and traveling through Persia, and thence to Cabul, Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea.

He accordingly left Cabul in disguise, and had gained the great city of Bokhara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian and implored him by the sacred tie of their former friendship to let him escape with his life. "But, sir," said Sabat, when relating the story himself, "I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bokhara. He was sentenced to die, and a herald went through the city of Bokhara announcing the time of his execution. An im-

mense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with), 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat, in imperfect English, "he never changed, he never changed. And when he bowed his head to receive the blow of death, all Bokhara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life, but when he saw that his friend was dead, he resigned himself to grief and remorse. He traveled from place to place, seeking rest and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning and respectable station in his own country,

rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the Word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of three hundred miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaneal, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian is the promulgation of the gospel among his countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success.

His first work is entitled, "Neama Besharatin lil Arab," "Happy News for Arabia," written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah and become a Christian they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam his brother presented himself in the disguise of a faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian religion recently exemplified in the East. The conversion of Abdallah and Sabat seems to have been

as evidently produced by the Spirit of God, as any conversion in the primitive church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination. John Huss, and Jerome of Prague, were not, perhaps, more talked of in Europe than Abdallah and Sabat are at this day in Bucharía and Arabia

What conclusion, then, shall we draw from these facts? It is this: That the time for diffusing our religion in the East is come. We shall notice some other particulars which encourage us to think that the time is come.

1. The minds of men seem everywhere to be impressed with the duty of making the attempt. Nearly fifteen years have elapsed since it began, and their ardor is not abated. On the contrary, they gather strength as they proceed; new instruments are found, and liberal contributions are made by the people. Indeed, the consciences of men seem to bear witness that the work is of God.

The rapid success of this undertaking must appear almost incredible to those who are not acquainted with the fact. Translations of the Scriptures are carried on, not only in the languages of India, Persia and Arabia, but in those also of Burmah and China. Mount Caucasus, in the interior of Asia, is another center of translation for the East, particularly for

the numerous nations of the Tartar race. The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations. North and South America are sending forth the Scriptures. They are sent to the uttermost parts of the earth. They have been sent to Greenland, Labrador and Australasia. We might almost say, "There is no speech nor language where their voice is not heard."

And this spirit, for the diffusion of the truth, is not confined to Britain. It is found among good men of every Christian nation. Perhaps on this day prayers are offered up in behalf of the work, in Europe, Asia, Africa, and America. We are encouraged, then, to believe that the time is come, in the first place, by the consent of good men. When I say good men, I mean religious and devout men, whose minds are not entirely occupied with the politics and affairs of this world, but who are "looking for the consolation of Israel"—as it is expressed in these words, "Thy kingdom come."

2. Another circumstance indicating that the time is at hand, is the general contemplation of the prophecies. The prophecies of Scripture are at this time pondered as seriously in Asia as in Europe. Even the Jews in the East begin to study the oracles of their prophet Isaiah. And what is more important, the prophecies begin to be published among heathen

nations; and we may expect that every nation will soon be able to read the divine decree concerning itself.

3. The Holy Scriptures are translating into various languages. When the gospel was first to be preached to all nations it was necessary to give a diversity of tongues—a tongue for each nation; and this was done by the divine power. But in this second promulgation, as it were, of the gospel, the work will probably be carried on by a diversity of translations, a diversity of Scriptures; a translation for each nation. Instead of the gift of tongues, God, by his providence, is giving to mankind a gift of Scriptures.

4. Another circumstance, which seems to testify that this work is of God, is the commotion in the bands of infidelity against it. “Herod is troubled, and all Jerusalem with him.” A spirit hath issued from the mouth of infidelity, which rageth against him whose star appeared in the East, and would destroy the work in its infancy. It rageth not against the Romish Church in the East, though that be Christian; nor against the Armenian church in the East, though that be Christian; nor against the Greek church in the East, though that be Christian; but it rageth against the religion of the New Testament, that vital religion which aims at the conversion of the hearts of men.

Our Savior hath said, “The gospel shall be published among all nations.” But these resist the divine

Word and say it cannot be published in all nations. Our Lord hath said, "Go ye into all the world, and preach the gospel to every creature." But these allege that the gospel cannot be preached to every creature, for that "the bond of superstition is too strong, or that the influence of Christianity is too weak."

These are unguarded words, and ought not to be heard in a Christian country. These are presumptuous words, arraigning the dispensation of the Most High. Such words as these were once spoken by the philosophy of Greece and Rome, but the gospel prevailed, and first erected its dominion among them. In process of time the barbarous nations of Europe yielded to its sway, of which we are evidences at this day. And the nations of Asia will yield to the same power, and the truth will prevail, and the gospel shall be preached over the whole world.

5. The last circumstance which we shall mention, as indicating that the period is come for diffusing the light of revelation, is the revolution of nations, and "the signs of the times."

Men of serious minds, who are erudite in Holy Scripture, and in the history of the world, look forward to great events. They judge of the future from the past. They have seen great events—events which, twenty years ago, would have appeared as incredible as the conversion of the whole world to Christianity.

At no former period have the judgments of heaven

been so evidently directed against the nations which are called Christian as at this day. It is manifest that God hath a controversy with his people, whatever be the cause. The heathen world enjoys a comparative tranquillity. But Christian nations are visited in quick succession by his awful judgments. What, then, is the cause of the judgments of God on his Christian people?

If we believe the declarations of God, in his holy Word, we shall ascribe the judgment of Christian nations, at this day, to their rejecting so generally the testimony of Christ. That nation which first "denied his name before men" was first given up to suffer terrible judgments itself, and is now permitted to become the instrument of inflicting judgments on others. And this is agreeable to the ordinary course of God's just and retribute providence. That kingdom which first seduced others by its infidelity is now become the instrument of their punishment. The same retributive providence is "making inquisition for the blood of the saints." The massacres, fires and anathemas of a former day filled the minds of men with dismay. We forget these scenes, but all things are present with God. And as a nation cannot be punished as a nation in the next world for its iniquity, it must be punished in this world; and its "sins will be visited to the third and fourth generations." For a long time (as men count time) God kept silence; but the day of retribution is come at

last, and the seats of the inquisition must be purged with blood.

From the fury of these desolating judgments we have hitherto been preserved. "Righteousness exalteth a nation" (Prov. 16: 24). It would appear as if God would thus do honor to a church holding pure doctrine, and to a state united to that church which hath defended the true faith amidst the superstitions and corruptions which have so long reigned in the Christian world. Latterly, indeed, it should seem as if God had selected this nation, as formerly his chosen people of Israel, to preserve among men a knowledge of the true religion; for we have been called to stand up, as it were, "between the living and the dead," in defense of Christian principles. And although it be true that we have fought rather for our country than for our religion, yet it is also true that religion is, in present circumstances, identified, in a certain degree, with the existence of our country. And we trust that it is in the purpose of providence, by saving the one to save the other also.

Let this nation, then, weigh well what it is, in God's moral administration of the world, which saves her at this period. Let her beware of infidelity, and of that moral taint which ever accompanies it. Is it true that any of our chief men begin to "laugh at vice," like Voltaire? Let us recall to view the experience of France. We beheld infidelity gradually infecting the nation, even as poison passeth through

the human frame, till the whole body of the great nation was saturated. Then was their iniquity full, and God's judgment began. Now, though it be true that the faith of our church is pure, that "she holdeth the head," that she is founded on the prophets, evangelists and apostles; though it be true, that there is in the midst of her a large body of righteous persons, men possessing sound learning, enlightened zeal and pure charity; men who are called by our Savior "the light of the world," and "the salt of the earth," yet it is certain that the spot of moral disease begins to be visible at a distance. And we know not but that the true state of the nation may be this, that there is just "salt" enough, to use the figure of the gospel, to preserve the body from corruption.

Let us then weigh well what it is which, in the present circumstances of the world, saves this nation. If it be the divine pleasure to save us, while other nations are destroyed, it cannot be on account of the greatness of our empire, or of our dominion by sea, or of our extended commerce. For why should the moral Governor of the world respect such circumstances as these? But if we are spared it will be, we believe, on account of our maintaining the pure religion of Christ as the religion of our land, and of our promoting the knowledge of that religion, and of the blessed principles which accompany it throughout the rest of the world. This may be a consideration worthy of divine regard. And this, though it be no

pledge of our duration, is the chief assurance of our perpetuity. On this chiefly (viz., our being an instrument of good to the world) must depend our hope of surviving the shocks and convulsions which are now overwhelming the other nations of Europe.

Let us now recapitulate the evidences, noticed in this discourse, which encourage us to believe that the time is come for disseminating the knowledge of Christianity in the heathen world.

1. The facility with which Christianity is propagated generally in Asia, wherever the attempt has been made.

2. The peculiar success that has attended our own endeavors to promote the religion of the Bible.

3. The conversion of illustrious persons in Asia, by means of the Bible alone.

4. The translation of the Bible into almost all the languages of Asia, promising as it were a second promulgation of Christianity to the East.

5. The general contemplation of the prophecies in Europe and Asia.

6. The general commotion among the bands of infidelity, who are hostile to the design both in Europe and Asia.

7. The consent of good men, in all Christian nations, to promote the design.

8. The preservation of our own country, to carry on the work, amidst the ruin or infidelity of other nations.

Behold, then, my brethren, the great undertaking for the promotion of which you are now assembled. If it were in the power of this assembly to diffuse the blessings of religion over the whole world, would it not be done? Would not all nations be blessed? You perceive that some take a lively interest in this subject, while others are less concerned. What is the reason of this difference? It is this: Every man who hath felt the influence of religion on his own heart will desire to extend the blessings to the rest of mankind; and no one who hath lived without a concern about religion will be solicitous to communicate to others a gift which he values not himself. At the same time, perhaps, he is not willing to be thought hostile to the work. But there is no neutrality here. "He that is not with Christ" in maintaining his kingdom on earth "is against him." And so it appeareth to "God, who searcheth the heart." Every one of us is now acting a part in regard to this matter, for which we must give an account hereafter. There is no one, however peculiar he may reckon his situation or circumstances, who is exempted from this responsibility. For this is the criterion of obedience in the sight of God, even our conduct in receiving or rejecting the "record which God hath given of his Son." And no man "receiveth this record" in sincerity and truth, who will not desire to make it known to others. You have heard of the conversion of Mahometans and Hindoos. Yes, our Lord hath said,

"Many shall come from the east and from west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out."

Begin, then, at this time, the solemn inquiry, not merely into the general truth of Christ's religion, but into its divine and converting power. You observe that in this discourse I have distinguished between the name of Christianity and the thing. For it seems there are some who have departed from the ancient principles of our reformation, who admit the existence of the Spirit of God, but deny his influence, who agree not with the Apostle Paul that the "gospel cometh to some in word only," and to others in power, and in the Holy Ghost and in much assurance, and who seem to forget what our Savior hath said of the "broad road" and the "narrow way." Begin then, the important inquiry, for "the time is short," and this question will soon be brought to issue before an assembled world. In the meantime I shall offer to you my testimony on this subject.

The operation of the grace of God, in "renewing a right spirit within us" (Ps. 51) is a doctrine professed by the whole faithful church of Christ militant here on earth. The great Author of our religion hath himself delivered the doctrine in the most solemn manner to the world: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Verily, verily, it is an undoubted

truth, an unchangeable principle of the heavenly dispensation, that except a man be renewed in mind by the Spirit of God, he shall not have the power even to see or behold the kingdom of God. What though many in our day deny this doctrine? A whole nation denied a doctrine greater, if possible, than this. The very name and religion of Christ have been denied in our time. But if our Savior hath declared any one doctrine of the gospel more clearly than another, it is this of a spiritual conversion; and the demonstration of its truth is found in all lands where his gospel is known. Christians, differing in almost everything else, agree in this. Differing in language, customs, color and in country; differing in forms of worship and church government, in external rights and internal order, they yet agree in the doctrine of a change of heart, through faith in Christ, for this hath been the grand characteristic of Christ's religion among all nations, tongues, and kindreds, where the gospel hath been preached through all ages down to this day. This is, in fact, that which distinguishes the religion of God in Asia, from the religions of men. In every part of the earth where I myself have been this doctrine is proclaimed, as the hope of the sinner and the glory of the Savior. And again, in every place it is opposed, in a greater or less degree, by the same evil passions of the human heart. In rude nations, the same arguments are brought against it, in substance, which are used here in a learned coun-

try. Among ignorant nations a term of reproach is attached to serious piety, even as it is here among a refined people; thereby proving what our Lord hath taught—that the superior goodness inculcated by his gospel would not be agreeable to all men; and that some “would revile and speak evil of his disciples, for righteousness’ sake”—thereby proving what the Apostle Paul hath taught, that “the cross of Christ is an offence” to the natural pride of the human heart; that “the carnal mind is enmity against God”; and that “the natural man receiveth not the things of the spirit of God, because they are spiritually discerned.”

I have thought it right, my brethren, to deliver to you my testimony at this time; to assure you that the gospel which begins to enlighten the East, is not “another gospel,” as the Apostle speaks, but the same as your own. There is one sun; there is one gospel. “There is one Lord, one faith, one baptism,” and there is one judgment. May we be all prepared to give our answer on that day!

My brethren, you are now invited to contribute some aid toward the extension of the religion of Christ. You are now called on to give your testimony to its truth. You are now, as it were, to present “your gifts” before him who was born Savior of the world; and to send back those “glad tidings” to the East, which the East once sent to you, namely, that the light is come, that “the desire of all nations is come.”

Let every one who prays with his lips, "Thy kingdom come," prove to himself at this time his own sincerity, that he really desires in his heart that the kingdom of Christ should come. Blessed is the man who accounts it not only a duty, but a privilege, and so you will account it hereafter, when you shall behold all nations assembled before the judgment seat of Christ. You will then reflect with joy that you are enabled, at this time, "to confess his name before men," and to afford some aid for the "increase of his government" and glory upon earth. And let everyone who lends this aid accompany it with prayer, that the act may be blessed to himself in awakening his mind more fully to the unutterable importance of the everlasting gospel.

THE ATTRACTION OF THE CROSS

A SERMON

PREACHED BEFORE THE LONDON MISSIONARY SOCIETY
IN SURREY CHAPEL, ON WEDNESDAY MORN-
ING, MAY 12, 1819, BY THE

REV. JOHN ANGELL, JAMES, D.D.
OF BIRMINGHAM

“And I, if I be lifted up from the earth, will draw all men
unto me. This he said, signifying what death he should die.”
—John 12: 32, 33.

NOTE FROM THE EDITOR.

Rev. John Angell James was born at Blandford, Dorsetshire, England, June 6, 1785. After receiving only a limited education, he was bound out to seven years' apprenticeship under a linen draper. In 1802 he went to Gosport to prosecute his theological studies. On a visit to Birmingham, the congregation of Carrs Lane Independent Chapel was so pleased with his preaching that they invited him to "exercise his ministry amongst them." He was settled there in 1805. After a few years his eloquence began to attract attention, and soon he attained a widespread popularity. Among his many works perhaps the widest known are "An Earnest Ministry" and "The Church in Earnest." He died in Birmingham, England, October 2, 1859.

The sermon which we give here was preached before the London Missionary Society in Surrey Chapel, Wednesday, May 12, 1819. There has not, perhaps, appeared from the lips of any man a better statement of the great central theme of missions.

CHAPTER III.

THE ATTRACTION OF THE CROSS.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."
John 12: 32, 33.

IF the perfection of wisdom consists in seeking the noblest ends by the fittest means, then does the cause of missions appear before the world invested with the glory, and preferring the claims, of this elevated attribute. Of the benevolence and sublimity of our *object*, there can exist no doubt; the only question which can arise about the rationality of our scheme must relate to the adequacy of our *means*. We are not unfrequently reminded, that all attempts to convert pagan nations to Christianity, which are not supported by the aid of miracles, must prove entirely ineffectual, or be followed with very inconsiderable success. That miracles were necessary at the introduction of Christianity, as the witnesses of its heavenly origin and descent, is perfectly obvious; they formed the visible signatures of a divine hand, to the testimony of the Son of God and his apostles; but to argue for their repetition through succeeding ages, in every country to which the gospel approaches for the first time, is to contend that a deed, however

well attested, cannot be admitted as valid, unless the witnesses who originally signed it live for ever to verify their signature. This objection, however, is best answered by an appeal to facts; and here it may be observed, that however difficult it might be to ascertain, with precision, the exact time when the testimony of miracles ceased, nothing is more certain than that these witnesses had finished their evidence long before the conversion of the northern and western parts of Europe. The demand for supernatural interpositions, as necessary to the propagation of Christianity, is therefore urged with an ill grace by a Protestant, when it is remembered that there is not a single Protestant country which did not receive the gospel unaccompanied with signs and wonders; and with still greater inconsistency is it made by an Englishman, when it is considered that this happy country, which is the glory of Christendom, the joy of the whole earth, and the evangelist of the world, was recovered from the thralldom of Saxon idolatry without one miraculous operation.

What, then, are the means with which we set out on this high and holy enterprise of converting the world? I answer, the DOCTRINE OF THE CROSS: for, saith Christ, "If I be lifted up," or "when I am lifted up, I will draw all men unto me."

In these words, our Lord announces the nature of his approaching death. He was about to be lifted up, or crucified; he predicts the consequences with

which his crucifixion would be followed—all men would be gathered to him; he specifies the means, and the manner of their conversion—they would be drawn or attracted by an exhibition of his death.

The text presents us with, *The great object of missionary zeal,—the grand instrument of missionary exertion,—and the final accumulation of missionary successes.*

It will be instantly perceived that I have not sought after novelty of subject, and it will soon be discovered that I have not attained to ingenuity, or profundity, of discussion. The state of my mind and feelings, since I received the application of the Directors, has precluded all this. Their request for my services on this occasion found me at the tomb of all that was dearest to me on earth, a situation not very favorable for penetrating into the depth of any other subject than my own irreparable loss. One thing which induced me to comply with their solicitation was a hope that my mind would thus be drawn away in some degree from the heart-withering recollection of departed bliss. Nor has that hope been altogether disappointed; for the subject of my sermon has often presented such visions of spiritual glory, as, when the eye of affection was moistened with grief, have made the tears forget to fall, and hushed the sorrows of a bursting heart, and thus taught the preacher, that while the missionary cause goes as the messenger of mercy to pagan realms abroad, it

is one of the best comforters in the house of mourning at home.

I. The text presents us with the chief object of missionary zeal: *"To bring men to Christ."*

There are, at the present moment, more than six hundred millions of the human race, in the appalling situation of the men whom the Apostle describes as "without Christ in the world"; and the question is, with what feelings, and what purposes, a Christian should survey this vast and wretched portion of the family of man. To ascertain this, you have only to contemplate the scene, which at your last anniversary was brought before you with such a force of reason, pathos, and eloquence. Behold St. Paul at Athens. Think of the matchless splendor which blazed upon his view, as he rolled his eye round the enchanting panorama that encircled the hill of Mars. On one hand, as he stood upon the summit of the rock, beneath the canopy of heaven, was spread a glorious prospect of mountains, islands, seas, and skies; on the other, quite within his view, was the plain of Marathon, where the wrecks of former generations, and the tombs of departed heroes, mingled together in silent desolation. Behind him towered the lofty Acropolis, crowned with the pride of Grecian architecture. There, in the zenith of their splendor and the perfection of their beauty, stood those peerless temples, the very fragments of which are viewed, by modern travelers, with an idolatry almost

equal to that which reared them. Stretched along the plain below him, and reclining her head on the slope of the neighboring hills, was Athens, mother of the arts and sciences, with her noble offspring sporting by her side. The Porch, the Lyceum, and the Grove, with the statues of departed sages, and the forms of their living disciples, were all presented to the Apostle's eye.

What mind, possessing the slightest pretensions to classic taste, can think of his situation amidst such sublime and captivating scenery, without a momentary rapture? Yet *there*, even *there*, did this accomplished scholar stand as insensible to all this grandeur as if nothing was before him but the treeless, turfless desert. Absorbed in the holy abstractions of his own mind, *he* saw no charms, felt no fascinations, but on the contrary was pierced with the most poignant distress: and what was the cause? "He saw the city *wholly given to idolatry*." To *him* it presented nothing but a magnificent mausoleum, decorated, it is true, with the richest productions of the sculptor and the architect, but still where the souls of men lay dead in trespasses and sins; while the dim light of philosophy that still glimmered in the schools, appeared but as the lamp of the sepulcher, shedding its pale and sickly ray around these gorgeous chambers of death.

What must have been his indignant grief at the dishonor by idolatry to God, what his amazement at

the weakness and folly of the human mind, what his abhorrence of human impiety, and what his compassion for human wretchedness when such stately monuments of pagan pomp and superstition had not the smallest possible effect in turning away his view from the guilt that raised them, or the misery which succeeded them.

Ah! how many professedly *Christian* travelers and *divines*, whilst occupying the same spot, though they saw not a thousandth part of what he saw, have had their whole minds so engrossed by scenes of earthly magnificence, as not to feel one sentiment of pity for the pagans who formerly dwelt there, or the Mahometans who are the present proprietors of these venerable ruins. But *we* profess to be of one mind with St. Paul, and looking upon the souls of mankind in that light, which his inspired writings have thrown upon their destiny, *we* have imbibed his temper, and feel our spirits grieved within us, over the multitudes that are given to idolatry. We cannot help thinking that men without Christ are in the very depths of misery, though they may stand, in other respects, upon the very summits of civilization, literature, and science; and for such an opinion we can plead the authority of the great Apostle of the Gentiles, who bewailed a city of *philosophers* with more intense and piercing grief than any of us ever did a horde of idolatrous *savages*.

Here, then, is the object of our zeal: to *bring to*

Christ those who are afar off; "to turn men from dumb idols to serve the living and the true God, and to wait for his Son from heaven"; to induce them by the power of persuasion, in humble dependence upon the blessing of God, to renounce all their systems of error for the revelation of Christ as our divine Prophet; to abandon their rites, sacrifices, and penances, for his one oblation as our great High Priest; and to forsake their vicious customs and immoral habits, for obedience to his laws as King in Zion—in fact, to accomplish in the happy experience of the heathen, the descriptions which the pen of prophecy has given of the Messiah and his kingdom; to achieve the victory announced in the mystic terms of the first promise, and by trampling upon the head of the serpent, to let the miserable captives go free; to circulate the blessing of Abraham's seed through all the families of the earth; to bring the gatherings of the people unto Shiloh, as the way, the truth and the life; to cause the bright star to rise upon the benighted parts of the world, the beam of which so confounded the eye of the hireling prophet, that his tongue forgot to curse the host; to scatter the fruits of Isaiah's rod, and diffuse the fragrance of Jeremiah's branch over all the famishing and fainting children of the fall; to open new channels through which the cleansing streams of Zechariah's fountain, and the vivifying waters of Ezekiel's river may flow; to extend the fascination of Haggai's desire of all na-

tions; and to bring forth the people that sit in darkness and in the valley of the shadow of death, to feel the enlivening beams of that moral sun which Malachi so beautifully describes, and to catch the healing virtues which he shakes from the golden plumage of his wings.

First. Now, such an object associates our cause *with the design of the Son of God in redemption.*

The object of the Redeemer's visit to our world was not to teach men the arts and the sciences, not to instruct them in letters, not to introduce the reign of philosophy, not to break the yoke of civil tyranny, nor to promulgate the best theory of human government. Valuable as are these objects to the present interests of mankind, they are infinitely too low to be the highest end of the incarnation and death of the Son of God. For *such* purposes he would not have deigned to approach even the horizon of our globe. No, my brethren, there is but one object in the universe, which, according to all the ideas we can entertain, is sufficiently dignified to justify the humiliation of the Son of God, and that is, the salvation of the human soul. And what an impressive idea of the value of that salvation does it convey to be assured that this *will* justify it. When Jesus Christ rose from the throne of his glory, it was to avert the curse which threatened to sink a guilty world to perdition, to roll back the torrent of damnation, and pour through its deserted channel the streams of salvation;

in short, to rescue innumerable millions of immortal spirits from the consequences of the fall, and lift them, by the power of his grace, from the borders of the flaming pit, to the heavens of the great God. *This* was the favorite object on which his mind reposed from eternity, which he seemed in haste to disclose, as soon as the apostasy of man presented an opportunity; which he loved to talk of to the world by the messages of the prophets; and to exhibit in shadow, by the sacrifices of the priests, for four thousand years before its accomplishment.

In seeking to save the souls of the heathen by bringing them to Christ, we raise ourselves into the dignity of a partnership with the Son of God in his mighty designs; we enter into the fellowship of that cross which is destined to occupy eternity with the development of its wonders, and to replenish immensity with the brightness of its glory.

Secondly. Such an object associates our cause *with the ultimate end of all providential arrangements.*

Providence is the direction of all human events, with immediate reference to the kingdom of Christ. The government of the world is an *imperium in imperio*, the administration of which, from the very moment of the fall, became subject to the accomplishment of a mediatorial scheme. Providence has lent itself to redemption, and surrendered all its energies and resources at the foot of the cross. Separate

from this, it has no interests to establish, and apart from it, no distinct sphere of operation in which to move. Hence the language of our Lord, "As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him"; and hence the echo of the same truth, from the writings of the Apostle: "He hath put all things under his feet, and gave him to be head over all things to his church." All human events—the revolutions of empires, the change of dynasties, the succession of monarchies, the results of war, the councils of cabinets, the debates of senates, the progress of discovery, the course of invention, with all their immediate influence, and remote effects, are all under the subjugating control of that great plan, which has for its object to bring men to Christ. This is the center where all these lines converge. The world is given to Jesus, and he is incessantly employed in bringing it to himself. The Babylonish, the Persian, the Macedonian, the Roman conqueror, each at his own proper period, and in his own proper place, entered upon the stage, and though "he did not think so, neither did his heart mean it," ministered to the designs of God in redemption. Little did Julius Caesar imagine, when the white cliffs of Britain, glittering in the sun, excited his ambition and drew him across the Channel, for what purpose he disembarked his legions on our coast; but *we* know that it was to open a door through which the gospel might enter our beloved

country. Little did the spirit of commercial enterprise imagine, when urged only by its thirst for gold, it fixed its establishments at the mouth of the Hoogley or on the banks of the Ganges, that it was sent thither as the forerunner of Christian missionaries. Little does the genius of war imagine, when impelling its mad votaries to new contests, that Christianity is following at a distance, in the rear of victorious armies, to plant her stations on the fields of their encampment, to bear away the best of the spoils, and assume the dominion which other potentates have lost. Little did Columbus imagine, when with a heart big with mighty projects, he walked in silence on the shores of Andalusia, and watched the star of evening down the western sky, who it was that dictated the purpose to explore the region which she went nightly to visit on the other side of the Atlantic. *We*, however, live at a time when all these events are clearly seen to connect themselves with the grand purpose of Jehovah, "to bring all men to Christ." And the people of future generations will as clearly discern the same relation in the circumstances of our day.

Behold, then, the position occupied by a cause, which is laboring to extend the blessings of the gospel. We are following in the rear of providence, pursuing the very line of its march, moving when and where it moves, like the children of Israel in obedience to the cloudy pillar, availing ourselves of

all the advantages it throws in our way, and concentrating in our plans, so far as we perceive it, every favorable occurrence in the universal history of the globe.

Thirdly. Such an object associates our cause with *the best interests of the human race.*

If, by the blessing of God upon our labors, we succeed in drawing men away from their idolatry to Christ, we save their immortal souls from death, and provide them with a blissful and glorious eternity. There are not wanting those who would restrict our benevolence to the *temporal* interests of mankind. Civilize the savage, say they, cultivate his intellect, teach him to till the ground, and deliver him from the galling fetters of slavery, but leave alone his religion. Yes, such an admonition is in character from the man who, having no religion of his own, would gladly find himself countenanced in the dreadful deficiency, by the universal suffrages of a world of atheists or idolaters. Such a scantling philanthropy, if *that*, indeed, may be called philanthropy, which proposes to leave men without God, and Christ, and hope, *may* satisfy the abject creeping spirit of infidelity which, beyond the visible heavens, sees nothing to expect or fear, but it will not do for the lofty benevolence of Christianity, which soars upon the wing of faith till she beholds the unseen world, which adapts the plan of her operation to the scale of eternity, and pursues it with an energy inspired by a

view of heaven on the one hand, and of hell on the other.

Suppose that, out of compliment to the mockers of missionaray zeal, we relinquished its highest, and indeed, its *identifying* object: suppose we confined our efforts exclusively to civilization, and consented to send the plow and the loom instead of the cross; and admitting that upon this reduced scale of operation, we were as successful as could be desired, till we had even raised the man of the woods into the man of the city, and elevated the savage into the sage, what I ask, have we effected, viewing man, as we with the New Testament in our hands must view him in the whole range of his existence? We have poured the light of science in his path, and strewn it with the flowers of literature, but if we leave him to the dominion of his vices, it is still the path to perdition. We have taught him to fare sumptuously every day; but alas! this, in *his* case, is only like offering viands to the wretch who is on his way to the place of execution. We have stripped off his sheepskin kaross, and clothed him with purple and fine linen, but it is only to aid him, like Dives, to move in state to the torments of the damned. We may raise the sculptured monument upon his bones, in place of the earthly hillock in the wilderness, but while his ashes repose in grandeur, the worm that never dies devours his soul, and the flames that can never be extinguished consume his peace. We confer a boon, which is val-

uable, it is true, while it lasts, but it is a boon which the soul drops as she steps across the confines of the unseen world, and then passes on to wander through eternity, "wretched, and miserable, and poor, and blind, and naked." But let us aim first to save the soul, by bringing it under the influence of Christianity, and then as we advance to the ultimate end of our exertions, we shall not fail to scatter along the path of our benevolence all the seeds of civilization and social order. It is a mere assumption destitute of all proof, that such tribes as those of South Africa, and the inhabitants of the South Sea Islands, *could* be civilized without the aid of religion; but it is not as assumption, for experience proves the fact, that even in *their* savage state they are capable of receiving the gospel: and who needs to be informed, that the principles of true religion contain the germ of all that is polished, as well as all that is excellent in human nature? Religion is strictly and essentially a civilizing process. By faith, the mind is raised above the debasing tyranny of sensible objects and sensual gratifications; by hope, the influence of present and pressing impulse is controlled by the prospect of future benefits; love establishes a law of kindness in the breast, by which the irascible passions are subdued; and thus the very elements of barbarism are expelled whenever the soul is brought into union with Christ; industry is enjoined by the weight of a heavenly authority, and enforced by motives of

eternal importance, while the intellect, sublimated and quickened by its communion with immaterial objects, is prepared to start in the career of an endless improvement.

If, then, you would convert the literal wilderness into a garden, let the first tree you plant in it be the tree of life, and you shall not long see it skirted by the nettle and the briar, much less like the poison tree of Java, exerting a deleterious influence around it, and describing a circle of death; but you shall behold it dropping its fruit for the life of the world, and shedding its leaves for the healing of the nations, while civilization, lifting up its feeble and tender arms, shall clasp around its trunk for support, and be raised by its agency into notice and strength.

II. Let us now consider the grand instrument of missionary exertions. This is the DOCTRINE OF THE CROSS—"And I, when I am lifted up from the earth, will draw all men unto me."

It was evidently our Lord's intention to represent the conversion of the nations, not merely as a circumstance that would follow his death in the mere *order of time*, but as a consequence connected with it in the *order of cause and effect*.

This day do we see something resembling the splendid fable, to which historians ascribe the conversion of Constantine. Ye hosts of our British Israel, marshaled around this pulpit, and confederated in the mighty enterprise of wresting the empire of

the world from the prince of darkness, behold the cross suspended from the firmament of revelation, radiant with its own brightness, and inscribed with the well-known motto, "*Hac vince.*" Yes, this is the emblem which must wave in our banner—"to it shall the Gentiles seek, and his rest shall be glorious."

I am literally about to urge a *crusade* to the heathen world; far different, however, from that dreadful superstition, which, in the midnight of the Dark Ages, disturbed the deep slumbers of the globe, and bursting forth like a volcano, precipitated all Europe in a state of fusion, upon the lovely valleys of Judea. *Our* object is not to recover the holy sepulcher from the possession of heretics, but to make known the death of him that descended to it to wrest the keys of empire from the king of terrors; the weapons of *our* warfare are not carnal, as the sword, the spear, and the battle axe, but spiritual as the doctrines of the gospel exhibited in the sermons of our missionaries; the line of *our* march will not be marked by ensanguined fields, and the reign of desolation, but by the comforts of civilization and the blessings of Christianity. *We* shall not be followed in *our* career by the groans of dying warriors, and the shrieks of bereaved widows, but by the songs of redeemed sinners, and the shouts of enraptured angels; *our* laurels will be stained with no blood but that of the Lamb of God, and drip with no tears, but those of penitence and joy; while *our* trophies will consist, not of bits

of the true cross, or shreds of the Virgin's robe, but in the rejected idols of Pomare, with the regenerated souls of those who once adored them.

It will be important under this head of discourse,—

First. To state what is essentially included in the doctrines of the cross.

It includes of necessity, *the manner of Christ's death*. The sacred historian having conducted us to Calvary, and pointed to its summit, exclaims with inimitable simplicity, "and there they *crucified* him." Crucifixion was not only the most agonizing, but the most ignominious, death. By the Jewish law it was pronounced accursed, and by the jurisprudence of Rome it was employed as the besom of destruction, by which the vilest of slaves and criminals might be swept from the face of the earth, as "the filth and off-scouring of all things." Hence Cicero, in his impassioned oration against Verres, reserves it as the very sting of his accusation against the praetor, that he had dared to *crucify* a Roman citizen, and on this ground invokes the Conscript Fathers to appease the insulted majesty of the commonwealth by punishing the guilty author of her disgrace. And didst THOU, who art the brightness of thy Father's glory, humble thyself to the death of the *cross!!!* Yes, and by that cross thou shalt conquer the world.

The design of Christ's death, as an atonement for sin, is essentially included in this doctrine. It appears to me to be one of the mysteries in the world

of mind, that the doctrine of atonement should be disputed by those who profess to yield assent to the testimony of revelation. Have its opponents ever read with attention the language of St. Paul? "Whom God hath set forth to be a propitiation through faith in his blood, to declare his *righteousness* for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his *righteousness*; that he might be *just*, and the justifier of him which believeth in Jesus." How is it possible to avoid seeing the great truth, for which we are now contending in this most convincing passage, where in the compass of two verses it is thrice affirmed that the end of Christ's death was a declaration of—JUSTICE? For in what other way, than as an atonement, his blood can be a manifestation of *justice*, it must confound even the ingenious spirit of error to inform us. The atonement is not so much a *doctrine* of Scripture, as the *very scripture* itself, which, if it be removed, leaves all that remains as incoherent and unmeaning as the leaves of the Sibyl dispersed to the wind.

The divinity of Christ's person, as constituting the value of his satisfaction, appears to me to be an essential part of this system of truth. While the hope of a guilty world can rest nowhere else than on the atonement, that, in its turn, can be supported by nothing less than the Rock of Ages; and hence it is that these two are so often exhibited in the Word of

God in close connection with each other. It was he "who was in the form of God, and thought it not robbery to be equal with God, that humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:6, 8). It was he "who was before all things, and by whom all things consist, that made peace through the blood of his cross" (Col. 1:17-20). It was he "who was the brightness of the Father's glory, and the express image of his person, and that upholdeth all things by the word of his power, that by *himself* purged our sins."

It should not be overlooked, how closely connected with the divinity of Christ, and how dependent upon it, is the success of the cause of missions. This cause, with all which it involves, is supported by the power of Jesus. "The pleasure of the Lord is in *his* hand." "The government is upon *his* shoulders. The Father hath made *him* to be head over all things to his church." "All power in heaven and earth is given to *him*." Do we, then, depend for success upon the energies of a mere creature? Is it *an arm of flesh alone*, that we must look to for support and conquest? Then, indeed, may we sound the signal of retreat to our missionaries, dissolve our societies and abandon to Satan the field of conflict. But we have not so learned Christ; we believe him to be the omnipotent and the omniscient God. In *him* we trust, and shall not be ashamed.

Essential to the doctrine of the cross is *the gratui-*

tous manner in which its blessings are bestowed. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever *believeth* in him might not perish, but have everlasting life."

"It is of *faith* that it might be by grace." Leave out the justification of the soul by faith alone, and you send to the heathen but a lying resemblance of the cross.

And to complete the scriptural view of this sublime compendium of truth, it is necessary we should include *its moral tendency and design in the heart and conduct of those by whom it is received.* "I am crucified," said the Apostle, "with Christ," earnestly desiring, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death."

It is not *one* of these, but all of them combined which form the doctrine of the cross. Take either of them away, and, as when the keystone of an arch is removed, all the rest sink together into the dust, a mass of splendid ruins, a heap of crumbling fragments. Without the atonement, the fact of the crucifixion appears to me a dark, unintelligible, inexplicable spot upon the page of revelation, connecting nothing, supporting nothing, explaining nothing: the atonement, without the divinity of Christ, wants both the impress and the value to secure for it confidence in one party, or acceptance with the other: both the atonement and the divinity, without the justification of

the soul by faith, leave the system without any link which can connect it with the experience of the sinner, while all these together would be of no avail to salvation, unless they secured our sanctification.

Secondly. I shall now illustrate those principles, in which the power of its attraction consists.

I. *By the interesting nature of its stupendous fact, it arrests and fixes the attention.*

It is perfectly obvious that the human mind, especially in its ruder states, where there is such a preponderance of imagination over reason, is much more easily and powerfully wrought upon by a narration of facts than a statement of principles. Now, it is an important consideration, which we recommend alike to the friends and the enemies of missions—to the former to guide their operations, and to the latter to answer their objections—that the whole fabric of Christianity, both as to doctrines and duties, is founded upon a *fact*; and that fact, even drawn out into the details of a narrative, more touching and tender than can be found in the annals of history or the productions of romance. The life and the death of the “man of sorrows,” to all the sobriety and power of truth, unite the fascination of fiction. The veiled splendor of his deity, occasionally bursting through its thin disguise, and irradiating the gloom of his deep poverty; the extremity of his sufferings, and the heart-affecting meekness with which he bore them; the perfection of his virtues, together with the unre-

lenting cruelty of his enemies; the mysterious combination of glory and meanness; the garden of Gethsemane; the scenes of Pilate's hall; and the mount of Calvary, give a magic power to the *very story of the cross*; but when we ascend to the grand fact, that this was the incarnation and crucifixion of the Son of God, for a world of sinners, we arrive at the very acme of all that is marvelous and interesting and sublime. History in its most extraordinary narrations, and imagination in its loftiest flights, are both left infinitely behind. When with devout contemplation we have been engaged in surveying this stupendous fact, we feel, in turning away to other objects, just as the man does who has been gazing upon the unclouded sun, so dazzled with excess of light, as to perceive neither magnitude nor splendor anywhere else. We no longer wonder at the researches of the prophets, nor feel any surprise that the angels should quit every fountain of celestial knowledge to look upon the cross.

Conceive, then, my hearers, the effect of this wonder of wonders upon the minds of the poor pagans, who, after having been conversant all their lives with nothing but the despicable puerilities of a barbarous state, hear for the first time of the death of the Son of God. "'Tis this," said our missionary, Ebner, speaking of the wild Bushmen, "'tis this that excites their admiration, melts them into tears, and breaks their hearts." If, then, you would arrest the savage

of the desert; if you would detain him from the chase; if you would rivet him to the spot, and hold him in the power of a spell that is altogether new to him, do not begin with cold abstractions, of moral duties, or theological truths; but tell him of Christ crucified, and you shall see his once vacant countenance enlivened by the feelings of a new and deep interest, and the teardrop glistening in the eye unused to weep; and shall witness the evil spirit departing out of the man, as he drops, one by one, from his hand, the murderous weapons with which he lately would have sought your life.

2. *As an exhibition of unparalleled love it melts and captivates the heart.*

The cross has been beautifully denominated the noontide of everlasting love, the meridian splendor of eternal mercy. The sacred writers never seem to labor so much for expression as when setting forth this mystery. "*Herein,*" said St. John, "*is love,*" as if, till God gave his Son, men had never seen anything that deserved the name of love. The same apostle calls it the *manifestation* of love, as if nothing more now remained to be known of love in any age or any world; while St. Paul speaks of it as the *commendation* of love, as if nothing more could now ever be said upon the subject. Jesus Christ, in describing this act of divine mercy, uses this remarkable emphasis, "God *so* loved the world," importing that this is a demonstration of love, which will send the power of

conviction, and the raptures of surprise, to the remotest world that Omnipotence has formed. In short, all we can say of it is, that it is ineffable; all we know of it, that it passeth knowledge.

Now, my brethren, there is a mighty power in love. He that knows all the mechanism of the human mind, has told us, that "the cords of love are the bands of a man." That heart, which wraps itself up in the covering of a stubborn and reckless despair against the attacks of severity, like the flower which closes its petals at the approach of the angry blast, will put forth all the better parts of its nature to the smiles of love, like the tendrils of the sea anemone, when it feels the first wave of the returning tide upon its native rock.

Think, then, of the *attraction of the cross*, when the love which it exhibits is seen and felt by that mind which is under the influence of the Spirit of God. What was it, my hearers, that melted *your* hard and frozen hearts into penitence, and gratitude and love? What was it that drew *you* away from your sins? What was it that brought *you* as willing captives to the feet of Jesus? It was the love of a beseeching God, as it stood upon the summit of Calvary, and with open arms bade you welcome to the heart of Deity. Everything else united to repel you; the terrors of justice petrified you with horror, and despair was binding you more closely than ever to your sins, till divine mercy appeared and told you

there was hope for the guilty. And shall not the same attraction be felt, do you think, in pagan realms? Shall this heavenly magnet lose its power there? Oh, no; many circumstances unite to *increase* its influence amongst those miserable tribes. Does it heighten the love of God to consider *the meanness of its objects*? What, then, must be the view of it, which is entertained by the poor Hottentots, who have been taught by their Dutch oppressors to consider themselves as little above the level of the baboons and monkeys of the woods? And which the wretched Chandalahs of the east will entertain, who are considered unworthy to look upon the face of a Brahmin, when they are informed that God so loved *them*, as to give his Son to die upon the cross for *them*! Does the *guilt* of its objects heighten the love of God, and render it more and more astonishing? How will it appear to the South Sea Islander, who so lately rioted in the brute violence of the passions, gorged his cannibal appetite with the flesh of the man he had murdered, and offered human blood in sacrifice to demons, when he is informed that God so loved *him*, as to give his Son to die upon the cross for *him*!

And there is another circumstance, which must add to the attraction of the cross in heathen countries. One of the prevailing features of all idolatry is *cruelty*; and for this plain reason: When man lost the knowledge of God, he cast his deities in the mould of his own imagination, and animated them

with the disposition of his own heart. The prototypes of all the idols in the Pantheon were found in the human bosom; and because mercy had no altar in the latter, she therefore had no statue in the former.

Go, Christian missionary, to the dark places of the earth, which are full of the habitations of cruelty, and to those who have never associated any other idea with deity than inexorable cruelty, and never contemplated their gods but with uncontrollable terror, proclaim that God is LOVE; and by all the soft allurements of heavenly grace, draw them away from the hideous frowning objects of their homage, to the Father of mercies.

3. *As a system of mediation, it allays the fears of a guilty conscience, and draws the soul into confidence towards God.*

History informs us, that the greater part of the religion of all idolatrous nations, both ancient and modern, has consisted of rites of deprecation and expiation, a plain proof, in my opinion, that no nations ever considered penitence and obedience to be sufficient to satisfy the demands of an offended deity. So far as the testimony of history and experience goes, the idea of retributive justice, as an attribute of the divine Being, seems far more easily deducible by a sinner from the light of nature, than that of mercy. What, I ask, is the meaning of all those bloody sacrifices, and rites, and penances, which have multiplied without number in the ritual of idolatry?

It is the effort of a guilty but yet blinded conscience, groping in the hour of its extremity, after some atonement on which to roll the burden of its sins; and seeking some satisfaction to the justice it has offended, by which its fears may be allayed, and on the ground of which it may have confidence towards God. No sooner does a missionary set his foot on any part of the heathen world, than innumerable objects seem to ask him, with deep and lengthened emphasis, "How shall man be just with God?" Here then is *the attraction of the cross*; it removes every obstacle out of the way of the sinner's approach to God; it puts an authorized and perfect satisfaction to justice in his hand, with which he may venture to the very foot of the eternal throne, and gives him that boldness which arises from a perception that God has not more effectually provided for the sinner's salvation, than he has for the glory of his own attributes, government, and laws; in short, that he is both "just and the justifier of him that believeth in Jesus."

4. *By admitting an individual appropriation of its benefits, it appeals to all the feelings of self-regard and personal interest.*

It is the glory of the gospel, that while it makes an ample provision for the world, and invites the whole family of man to the feast, it lays all its blessings at the feet of every *individual* to whom it comes, and tells him that they are all for *him*, if he will accept them. It does not appraise the value of the human

race by a method of calculation founded only on the mass of mankind, but represents every individual as an object of infinite importance, and of distinct and separate consideration in the view of infinite mercy. Think of the effect of this upon the mind of an obscure pagan, who, amidst the millions around him, and above him, has no idea of his own individual importance; who, by a long series of cruel oppressions, has begun to lose all self-respect; who, under the debasing influence of tyranny, has reconciled himself to the thought of having no separate destiny or accountability, and of being a mere appendage to the establishment of some lordly master. I say, conceive the effect of the gospel upon this man's mind, when led forth by a missionary to Mount Calvary, and told, that if he believe the truth, the Son of God died upon the cross for *him*, for no child of Adam rather than for him, as much for *him* as if he stood alone in need of a savior, and that all the blessings of salvation shall center and settle in *him*. Do you think there is no attraction *here*? Yes, and could you follow this man home to his hut, you would see him pondering the mystery in the pensive attitude of thought, or repeating it to himself in all the garrulity of ignorance, or collecting around him his domestic circle, and telling it to them in the first raptures of surprise.

5. *By the suitableness and certainty of its blessings, it awakens hope, and establishes faith.*

From the cross, as the tree of life, hang, in full maturity, and rich abundance, all those fruits of grace which are necessary to the salvation of the soul. Are we guilty? Here is pardon. Are we rebels against God? Here is reconciliation. Are we condemned? Here is justification. Are we unholy? Here is sanctification. Are we agitated with conscious guilt? Here is peace for a wounded spirit. Here every curious inquiry which the mind might originate, concerning God, and the soul, and death, and eternity, and moral obligation, and personal accountability, is answered satisfactorily, and set at rest for ever. With what feelings must an intelligent heathen approach his final catastrophe! He has seen his ancestors go down to the dust, and often, when standing upon their graves, has felt a distressing solicitude, which nothing could relieve, to know something of that state of being into which they had passed when they vanished from the earth. At length his own turn is arrived, and he too must die. Whither is he going? What is to become of him? If there be a God, how shall he meet him? If there be a future state, how and where is he to spend it? Not a whisper of consolation is heard from the tomb, nor a ray of satisfactory light is thrown upon its darkness by the instructions of the living. Oh! with what horror does he turn his half-averted eye upon that sepulcher, in which he must shortly be interred; and with what dreadful efforts does he endeavor to force his re-

luctant spirit upon her destiny, starting every moment at the specters which arise in her own perturbed imagination. Oh! how much would he give for some one to tell him what there is beyond the grave, and what he must do to get rid of his guilt, so as to be admitted to the world of the blessed. Just at this time, one of our missionaries reaches his abode, and declares to him that Christ, by his death, has brought life and immortality to light. This is music indeed; he never heard such news before. The Spirit of God gives effect to the word. He is drawn to Jesus, clasping to his bosom that doctrine, which gives him life in death and hope in despair. And he who but a few weeks before was stumbling upon the dark mountains of idolatry, just ready to be precipitated into eternal night, quits the scene of his earthly existence with the language of Simeon upon his lips: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to enlighten the Gentiles."

Such, then, are the principles in which the power of that attraction consists, which is destined, in the divine councils, to draw all men away from their idolatry to God. Not that this effect will ever be produced independently of the influence of the Spirit, or merely in the way of moral suasion. Nothing short of a supernatural agency accompanying the truth will render it in any case "the power of God unto salva-

tion." It is, however, a tribute due to the wisdom of God, to observe the moral fitness of the instrument by which he accomplishes the purposes of his mercy.

As auxiliary to the power illustrated above, I ought to mention the mode ordained by the divine Head of the church for publishing his gospel. *Preaching* is a very important part of those means which Christ has instituted for the conversion of the world. It is, in fact, the necessary introduction of all other means, and that from which all the rest draw much of their energy. What stress is laid upon this in the word of God! How emphatically does the Apostle dwell upon the *preaching* of the cross! It is the doctrine so made known, that becomes the power of God unto salvation. For one person that is converted by *reading* the gospel, it might be safely affirmed there are a hundred converted by the *preaching* of it; a circumstance which, in considering the relative merits of Bible and missionary societies, throws an immense weight of importance into the scale of the latter. Giving to Bible societies all that is claimed for them,—and too much in reason cannot be claimed—still, without missionary institutions, they would present a very incomplete system for the conversion of the world. The *preaching* of the cross has a peculiar force in *foreign* countries, where, in addition to all the attractions usually found in oral instruction and impassioned address, is seen and felt the influence of that distinguished benevolence, which led the preacher to quit

his home, to traverse the ocean, and dwell in a strange land, for the benefit of others.

Thirdly. I shall now consider the power of this attraction as displayed in the effects which it has produced.

Contemplate the mighty wonders which were wrought by the cross *during the apostolic age*. It is an indubitable fact, that the personal ministry of our Lord was attended by comparatively little success. While exhibiting an example, in which the uncreated glories of the Godhead mingled their splendor with the milder beauties of the perfect man; while working miracles brighter than the sun, and preaching morality purer than the light, but few were attracted to his cause. We do not read that a single soul was converted by the sublime discourse upon the mount. But no sooner was he crucified, and his death was become the theme of apostolic preaching, than Christianity assumed a new aspect. The scene of its first triumphs was JERUSALEM. Those simple words of Peter, addressed to the Jews on the day of Pentecost, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain," wounded three thousand to the heart, who were drawn with weeping and supplication to look on him whom they had pierced. For a long season, as often as the cross was exhibited, multitudes of the seed of Israel became the trophies of its power. We might have ex-

pected it to be successful anywhere, rather than there. The inhabitants of Jerusalem had many circumstances in their case which opposed it with the strongest resistance. They had seen all that was repulsive and forbidding in its exterior aspect. They had beheld the crucified One in the very lowest stage of his humiliation; they had seen him covered with shame and spitting; the object of derision, the butt of ridicule; lifted up in the place of public execution, associated with malefactors in his death, and expiring in a way that, according to their own law, rendered him accursed. In addition to this, they had all the consciousness of having put him to death, which, even if they could admit that he was the Messiah, seemed to throw *them* to the greatest possible distance from his mercy. They heard the apostles charging them with murder, and knew the truth and justice of the accusation. Moreover, if they became this man's disciples, it was necessary they should abandon their fond and long-cherished hopes of a temporal prince and worldly domination. Yet, even there, and over all these prejudices and obstacles, did the doctrine of the cross so remarkably triumph, as to fill Jerusalem with his followers; and vast multitudes, who had remained unallured by the splendor of his living miracles, were captivated and subdued by the scenes of his dying agonies. Where, I ask, in the language of triumphant exultation, may we not expect it to prove successful, when it subdued the guilt, the fear, the

pride, and the bigotry of those very men by whom the crucifixion itself was effected? We have heard much of the bigotry of the heathen, especially of that bigotry as strengthened in the East, by the adamantine bond of *caste*. But what is the power of *caste*, when set in opposition to the rod of Jehovah's strength! No matter what is the deity which is at the head of the fellowship; no matter what the distinctions of the privileged order, or what the reproaches to which their voluntary forfeiture will expose the subject of them, let him only look by faith to the crucified Savior; that moment the altar and the god sink together to the dust; the soul swells beyond the measure of her chains, which burst from around her like the green withes of the Philistines from the arms of Samson; and the redeemed, regenerated spirit walks abroad, amidst the whole family of God, responding in the language of the Apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity."

When the apostles and evangelists were at length driven by the storms of persecution from Judea, they turned unto the Gentiles, "preaching Christ in every place." One of the earliest scenes of their labor, after they had passed the confines of the Holy Land, was ANTIOCH, a city which, with the beautiful but polluted grove of Daphne in its neighborhood, was so utterly abandoned to licentiousness as to be shunned by every heathen that had any regard to his moral repu-

tation, and to give rise to the proverb, *Daphnicis moribus vivere*, i.e., to live after the manner of Daphne. Thither came the disciples "that were scattered abroad" upon the persecution that arose about Stephen, and some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, *preaching the Lord Jesus.*" In that scene of effeminacy, debauchery, and voluptuous sin, was the truth so remarkably successful as to originate a new name for the followers of Jesus, and "the disciples were called Christians first at Antioch." Tell me in what country, however abandoned to depravity, we may despair of the triumphs of the cross, when it expelled the votaries of Bacchus and Venus from the grove of Daphne, raised a magnificent church upon the site of the temple of Apollo, converted this Elysium of vice into the walk of Christian meditation, and taught even the inhabitants of Antioch, to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world."

CORINTH was another of the cities into which Christianity made an early and victorious entrance. This was a place of great renown in its day. Such were its commerce, its science, its temples and its schools, that the prince of Roman orators denominated it *totius Graeciae lumen*, the light of all Greece, and another writer called it the ornament of Greece. Its elegance, however, was even *surpassed* by its vice. It is well known that lasciviousness was carried to such a pitch

in this most abandoned city, that in the language of those times the appellation of a Corinthian given to a woman, imported that she had lost her virtue, and *corinthiazein*, or to behave as a Corinthian, spoken of a man, was the same as to say, that he was addicted to uncleanness. To this scene of iniquity did the Apostle direct his course, like the sunbeam to the stagnant lake, not to partake of its impurity, but to draw from it a pure and beneficial exhalation. And how did he attempt the reformation of this dissolute people? Did he begin by descanting upon the deformities of vice, and reading lectures in praise of virtue? Nothing of the sort. He himself shall inform us. In writing to his converts he tells them: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified." And at Corinth was the attraction of this truth so irresistible, as to raise there one of the most considerable of the primitive churches, to which no small portion of the New Testament was addressed.

These, however, are but instances selected from a general course of exertion and success. Wherever the apostles went, the doctrine of the cross was the theme of their public discourses, and the topic of their more private instruction. Whether standing amidst the elegancies of Corinth, the classic beauties

of Athens, the overwhelming grandeur of Rome, or the hallowed scenes of Jerusalem, they presented this to all men alike. They did not conceal the ignominy of the accursed tree behind the sublime morality of the gospel, and permit the unsightly object to steal out only insidiously and by degrees; but exhibited it naked, and at once, as the very foundation of that religion which they were commissioned and inspired to promulgate. When the Jew on one hand was demanding a sign, and the Greek on the other was asking for wisdom, they replied to both, "*We* preach Christ crucified." They never courted the philosopher by a parade of science, the orator by a blaze of eloquence, or the curious by the aid of novelty. They tried no experiments, made no digressions. Feeling the power of this sublime truth in their own souls; enamored by the thousand thousand charms with which they saw it attended; emboldened by the victories which followed its career; and acting in obedience to that divine authority, which regulated all their conduct, they kindled into raptures amidst the scorn and rage of an ungodly world, and in the fervor of their zeal, threw off an impassioned sentiment, which has been returned in distinct echo from every Christian land, and been adopted as the watchword of an evangelical ministry: God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Wonderful was the effect of their labor. A revolu-

tion more extraordinary than history records, or imagination could have conceived, was everywhere effected, and this by what was derided by the men who gave laws to the opinions of the world as "the foolishness of preaching." The powers of paganism beheld the worshipers of the gods drawn away from their shrines, by an influence which they could neither understand nor resist. Not the authority of the Olympian Jove, nor the seductive rites of the Paphian goddess could any longer retain the homage of their former votaries. The exquisite beauty of their temples and their statues, with all those fascinations which their mythology was calculated to exert upon a people of refined taste and vicious habits, became the objects not only of indifference but abhorrence; and millions by whom the cross must have been contemplated with mental revulsion as a matter of taste, embraced it with ecstasy as the means of salvation. The idolatrous rites were deserted, the altars overturned, the deities left to themselves to sympathize with each other in dumb consternation, the lying voice of the oracles was hushed, the deceptive light of philosophy was extinguished, Satan fell, like lightning, from heaven, while the ministers of light rose with the number, the order, and the brilliancy of the stars. Resistance only promoted the cause it intended to oppose, and persecution, like the wind of heaven blowing upon a conflagration, served only to spread the flame. In vain "did the kings of the earth set themselves, and

the rulers take counsel together against the Lord." The imperial eagle collecting all her strength, and rousing all her fury, attacked the Lamb of God, till she, too, subdued and captivated by the cross, cowered beneath its emblem, as it floated from the towers of the capitol; and Christianity, with the purple waving from her shoulders, and the diadem sparkling upon her brows, was proclaimed to be the Truth of God, and the Empress of the World, on that very throne of the Cæsars where she had been so often arraigned as a criminal, and condemned as an impostor.

What an illustrious proof is there in all this, of the divine authority of the New Testament. The men that set out in the project of converting the world from idolatry and irreligion with no instrument but a cross, and no patronage but his, who was crucified upon it, must either have been mad or inspired; and the result proves *which* was the fact.

Since the apostles fell asleep, and others have entered upon their unfinished labors, has not this *continued* to be the means by which nations have been subjugated to the sway of religion? I appeal to the records of ecclesiastical history.

What was it, I ask, which, by the instrumentality of Luther, and Melancthon, and Calvin, and Zwingli, dissolved the power of the Beast on the continent of Europe, and drew away a third part of his worshippers, within the pale of a more scriptural communion?

It was the doctrine of justification by faith in the blood of Christ.

David Brainerd, the Apostle of the American Indians, has left upon record an essay to inform the world, that it was by preaching Christ crucified he was enabled to raise a Christian church, in those desolate wilds where he labored, and among a barbarous people devoted to witchcraft, drunkenness, and idolatry.

The Moravian missionaries, those holy, patient, unostentatious servants of our Lord, have employed with peculiar effect these heaven-appointed means, in converting and civilizing the once pilfering and murderous Esquimaux. With these, have they also "dared the terrors of an Arctic sky, and directing their adventurous course through the floating fields and frost-reared precipices that guard the secrets of the Pole," have caused the banner of the cross to wave over the throne of everlasting winter and warmed the cold bosom of the shivering Greenlander with the love of Christ.

Mr. Kicherer, when he first labored amongst the Hottentots, proceeded upon the plan recommended by some modern sciolists. He tried to civilize their habits, as a preparatory process for communicating to them the principles of religion; but every effort failed, till he was obliged to try that last, which he should have done first, and added another experiment to the already copious induction of proofs, that the

doctrine of the cross is the only certain method of ameliorating the moral condition of the world.

And what is it, which, at this moment, under the direction of your own society, is kindling the intellect, softening the manners, sanctifying the hearts, and purifying the lives of the numerous tribes of the degraded sons of Ham? It is the faithful saying, that "Christ Jesus came into the world to save sinners." It is this, poured in artless strains from the lips of our missionaries, and set home upon the soul, by the power of the Holy Ghost, which is more than realizing the fable of Amphion's lyre, and raising up the stones of African deserts, into the walls of the church of God.

O, had the cannibal inhabitants of Taheite been persuaded to renounce their wretched superstition and cruel customs, by any efforts of a purely rational nature; had the apostles of philosophy been the instruments of their conversion, and had the gods of Pomare been sent home by *them*, to be deposited in the British Museum, instead of the Missionary Rooms, how would the world have rung with the praises of all-sufficient Reason. New temples would have been raised to this modern Minerva, while all the tribes of the Illuminati would have been seen moving in triumphal procession to her shrine, chanting as they went the honors of their illustrious goddess. But *thine*, thou crucified Redeemer; *thine* is the power, and *thine* shall be the glory of *this* con-

quest. Those isles of the Southern Sea shall be laid at thy feet, as the trophies of thy cross, and shall be added as fresh jewels to thy mediatorial crown.

And, indeed, not to quit our own age, or our own land, do we not see all around us the attractions of the cross? What is it that guides and governs the tide of religious popularity, whether it rolls in the channels of the Establishment, or those of Dissent? Is it not *this*, which causes the mighty influx of the springtide in one place; and is it not the absence of it, which occasions the dull retiring ebb in another? Yes! and raise me but a *barn*, in the very shadow of St. Paul's Cathedral, and give me a man who shall preach Christ crucified, with something of the energy which the all-inspiring theme is calculated to awaken; and in spite of the meanness of the one, and the magnificence of the other, you shall see the former crowded with the warm and pious hearts of living Christians, while the matins and vespers of the latter, if the gospel be not preached there, shall be chanted to the cold and cloistered statues of the mighty dead.

To conclude this part of my discourse, where, I ask, and when, was there an idolatrous nation converted to Christianity, or a lukewarm church reclaimed from indifference; where the minister at home, or the missionary abroad, who was successful in bringing sinners unto God through Christ, by any other system than that which I have before described?

This *has* ever been successful, and with the proofs of its power embodied in the records of its victories, can *we*, who have adopted it as the instrument of our warfare, doubt for a moment, of its ultimate and universal triumph?

III. Let us now anticipate the final accumulation of missionary success. "*All men shall be brought to Christ.*"

I do not mean to infer from this expression, or from any other which can be found in the word of God, that we are ever to look for an age, when *every inhabitant* of the globe shall become a real Christian. But what I contend for, is, that the Scripture warrants us to expect an era, when, by means of human exertion, and in answer to the prayers of the righteous, the power of antichrist shall be dissolved, all fundamental errors in Christendom shall be exploded, the blasphemies of infidelity shall be hushed, the Jews shall believe in Jesus, the pale crescent of Mahomet shall set for ever in the blaze of the Sun of righteousness, the multiform systems of idolatry retire before the growing brightness of eternal truth, and the whole earth be filled with the knowledge of the Lord, the fruits of righteousness, and the works of peace.

So has God decreed. So has prophecy declared. "Men shall be blessed in him, all nations shall call him blessed." "I saw in the night visions," said the prophet Daniel, "and, behold, one like the Son of

man came with the clouds of heaven, and came to the Ancient of days. . . . And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

If, on the one hand, there be much in the present condition of the world, to *try* our faith in these animating predictions, is there not, in the exertions of the Christian world, very much on the other hand to confirm and strengthen it? Contemplate for a few moments the state of the earth, together with the means which are employed for its improvement.

Suppose, for the sake of illustration, that you occupied the station of the angel, represented in the Apocalypse, as standing in the sun, and that with eyes piercing as the beams of day, you were looking down on the revolutions of this low diurnal sphere. Scarcely had England turned towards the East, before Ireland, an integral part of your own empire, would present four millions of Roman Catholics, satisfying themselves with the crucifix, instead of the cross; at the same time, however, you would behold the preachers of the Irish Evangelical Society, and the schools of the Hibernian Society, lending their assistance to the Protestant ministers of various denominations, and all infusing the pure principles of the gospel into this mass of superstition. The Atlan-

tic having glided away beneath your view, and with it the United States, which fringe its western shore, you would look down on the innumerable tribes which wander without God through the *terra incognita* of the American continents; still amongst these would be discovered here and there a missionary conducting them to Jesus. Then would follow the broad Pacific, spotted with innumerable islands, each the tenanted domain of idol gods; yet Taheite and Eimeo would shine resplendent, like a bright speck upon the bosom of the ocean, from whence the light of salvation is diverging in every direction over that mighty mass of waters. No sooner had your eye regaled itself with Christian temples, floating, as it were, upon the great South Sea, than China would heave its unwieldy empire, groaning as it rolled beneath the crimes of two hundred millions of idolaters; but even there, groups of Chinese, assembled to read in secret the Testaments circulated by our honored Morrison and Milne, would exhibit the first attractions of the cross, in that most singular country. Now, the plains of Hindostan, watered by the obscene and defiled Ganges, would arrest your attention, and produce an indescribable horror, as they disclosed the frantic orgies of Juggernaut, the flaming pile of the devoted widow, with innumerable other spectacles of idolatrous cruelty; yet, in the center of Oriental abomination, would you discover the crimson standard, waving from the mission-houses of Serampore and

Calcutta, with Carey and Townley and the men of other missions, directing the teeming population to the means of salvation. If you looked northward, beyond the mountains of India, immense tracts, covered with ignorance and idolatry, would be seen stretching away to the pole, but at the same time you would descry Stallybrass and Rahmn planting the rose of Sharon amidst the snows of Siberia, and attracting the Calmuc and the Tartar, by its fragrance and beauty. Persia and Arabia would succeed, presenting in the numerous millions devoted to the false prophet a formidable phalanx of blindness and bigotry; but moving down from Astrachan, along the shores of the Caspian, and borne by the missionaries of the Edinburgh Society, would be seen the cross, advancing to spread the spirit of division and revolt through this army of the aliens, and to bring down the tottering fabric of Islamism to the dust. Palestine, "the classic ground of sacred story," next appears. How would your eye linger over the valleys where the father of the faithful pitched his tent; the mountains on which Isaiah struck his harp; and above all, on the summit of that hill where the Savior of the world poured out his soul unto death. Little, I confess, would be seen at Jerusalem but the mosque and the minaret, save where a company of Jews, veiled with unbelief, sat down upon the site of their ancient temple; still, would you not there anticipate the accomplishment of those numerous pre-

dictions, which assure us that the exiles of Judea shall one day dwell in their own cities, and look on him whom they have pierced, and mourn? In Asia Minor, amidst prevailing superstition, you would trace the Russian Bible Society, bearing back the golden candlestick to its place in one hand, and in the other the torch of truth, to rekindle those lamps which once threw their luster on the wave of the Mediterranean. Africa would then pass by, shrouded in the gloom of barbarism, and still bleeding from the wounds inflicted by the ruffian hand of commercial cupidity, an object as wretched as ignorance, oppression, and idolatry can render her: but ah! you would exclaim, with joyful exultation, "I see Bethelsdorp and Theopolis and Gnadenthal and Sierra Leone, in each of which I behold a pledge that Africa shall yet be free, enlightened, and holy." Europe, debased by the superstitions of the Greek church in the north, and by the errors of the Vatican in the south, would present that wonder of the age, the British and Foreign Bible Society, rising up to complete the work which Luther's life was too short to finish, and effect a universal and *perfect* reformation.

Such, then, is the present condition of the moral world, and such, in part, the means employed for its improvement. From which you perceive, that the church of Christ, like the woman in the parable, has hidden the mystic leaven in the mighty mass; and that the assimilating process is commenced. It is;

and though it operate awhile unseen, it shall never cease, till the whole lump is leavened.

Evidence is not wanting that the period is *rapidly approaching*, when all the nations of the world shall be brought to Christ. I pretend not to ascertain the year, nor the century, when the millennium shall reach its meridian. I am not in the secret of "the times and the season which the Father hath put into his own power"; I am not versed in the symbolical arithmetic of prophecy: but it appears extremely probable, from all the movements of Divine Providence, that a great and happy era is struggling in the birth. The political, the moral, the religious world have all been agitated of late years, by some quickening principles. The stagnancy of past ages has been disturbed. A vivifying wind has been sweeping over the face of chaos, preparatory to the new creation. The millennial day has *broken* upon the world, and, just as might be expected, after a night so lowering and cloudy, with beams of light diffusing themselves from one side of the heavens, and storms rumbling with awful grandeur, as they retire across the other.

Nor should it be overlooked that the chief splendor of that illustrious era will consist in *the universal subjection of the world to Christ*. It appears pretty evident, that the grand contest which was originated by the entrance of moral evil into the universe; which converted the regions of celestial peace into the

scenes of destructive war; which was then cherished in hell by the powers of darkness; and has since been perpetuated on earth, in all the multiform systems of error and vice, has more particularly concerned the dominion and glory of the *Son*. *He* seems to have been the special object of Satanic envy and hate, and to prevent *his* reign, all the resources of the infernal world have been incessantly set in motion. Here, then, is the glory of the latter day; it shall exhibit the termination of this grand rebellion, the cessation of this long conflict, in an entire victory over the rebel hosts, and the universal subjection of the world to Jesus. "Every thought is to be brought into captivity to Christ." "*He* must reign till he hath put all enemies under his feet." Hence, the shout of victory which is to be uttered at the close of this awful contest, is represented in this language—"the kingdoms of this world are become the kingdoms of God, and of his Christ." Let the children of Zion be joyful in their king. Let them anticipate with triumph his universal reign. All men shall be gathered to him. Wherever the traveler directs his course, through this wide world of ours, he shall behold in every country, city, town, and village, the friends and the disciples of Jesus, and none else. He shall hear every temple echo with his praise, and see every land filled with his renown. He shall witness all the kings of the earth casting down their crowns, and all the nations laying their glory at his feet.

And how greatly will it contribute to his renown, that this mighty conquest was effected by his *cross*. This will raise the fame of his power and wisdom to the highest pitch, that by "the foolishness of preaching" he overcame every enemy, and subjugated the world to himself. Had human reason devised a method for overturning the fabric of idolatry, and for establishing the true religion upon its ruins, it would have been anything but that which was employed by God. *We* should have said, "Adapt your system as nearly as possible to the fashionable philosophy of the day; emblazon it with Tully's golden periods; and announce it in the harmony of Virgil's numbers, and then you will probably succeed, especially if its apostles be the princes, the conquerors, and the scholars of the age." "But God's ways are not as our ways, nor his thoughts as ours." He determined to conquer by an instrument despised for its weakness and hated for its ignominy. "The weakness of the rod of Moses magnified the power of which it was the instrument; the contemptible nature of the rams' horns signalized the victory at Jericho; the despicable appearance of the lamps and pitchers celebrated the discomfiture in the valley of Moreh; and the ignominy of the tree will raise the fame of the power of Jesus in conquering the world to a pitch beyond which nothing can advance it. To have broken and dissolved the gates of hell in a situation advantageous and honorable, would have magnified

his power and wisdom; but to do this upon the cross, the instrument prepared by themselves for his destruction, elevates the glory of the achievement above our comprehension and our praise.

I shall now conclude with an address to the Directors—to missionaries—to ministers—and to the congregation.

(We omit all except the address to the congregation.—EDITOR.)

Upon the CONGREGATION, the subject of this discourse prefers just and extensive claims.

Behold the Lamb of God for yourselves, my hearers, with penitence, with prayer and faith. Could you direct the eyes and hopes of millions to the Savior, this would avail nothing for *your* salvation, in the absence of a personal application on your own behalf.

Having first given yourselves to the Lord, then use every scriptural means for making him known to the heathen. *Be importunate in prayer*, that his kingdom may come, his “will be done on earth as it is in heaven.” Believing prayer is the animating soul of the missionary cause. It is *this* which distinguishes it from every worldly combination, and elevates it far above the level of mere earthly institutions. Let *this* cease, and it sinks down from its own exalted rank, to take the place, and share the fortune of all other human associations. Any increase of eloquence, funds, or patronage, which the cause of religion might ac-

quire, when the spirit of prayer is departed, is only like the extension which the human body sometimes gains when the vital principle is extinct, or at best but as the tumefaction which precedes dissolution.

Your *property*, however, must be added to your prayers, since he who has commanded us to ask, has also enjoined us to *seek*; evidently intending by such an order of injunction, that *rational* and devotional means are to be united in every case where human agency is employed. Christians, I come to ask you this day, not what you will give to send a specific remedy to a nation, desolated every year by the ravages of the plague. With such an object I might be bold in appealing to your benevolence; how much more bold then, when I ask what you will give, what you ought to give, to send the doctrine of the cross to more than six hundred millions of your fellow sinners, who are without Christ, and therefore without God, and without hope in the world. Answer me this question, not upon the principle of a mere worldly calculation, which looks round upon a circle of luxurious enjoyments with the inquiry, What can I spare and not be poorer? or which values everything by a pecuniary standard; but as a Christian, who professes to have felt the constraining love of Jesus, and "to have rejoiced in God through Jesus Christ by whom we have received the atonement." Answer me *as a Christian*, with your eye upon the cross for sal-

vation, *What ought you to give, out of that property, which God has first given you, to send the gospel to the heathen?* If anything can be needed to excite your benevolence, I bring forward five petitions, each soliciting your assistance, and each sufficient of itself to merit the greatest liberality.

The *first* is uttered in the groans of six hundred millions of human beings, who, as they pass before you on their way to eternity, repeat that imploring language, "Come over and help us." The *second* is from several hundred missionaries, who, looking around upon the immeasurable scene of their labors, urge the admonition of their Master: "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth more laborers into his harvest." The *third* is from the directors, "stating that their expenditure this year has exceeded their receipts, *above five thousand pounds*, and entreating that they may not be forced to slacken their exertions, for want of funds to support them; which must inevitably be the case, unless they are encouraged to go forward by increased liberality on the part of their constituents." The *fourth* is from heaven, borne to us by the spirits of departed missionaries, who hover over our assembly this morning, "beseeching us to carry on with renewed vigor, that cause in which they sacrificed their lives; and the magnitude and importance of which, amidst all their zeal for its interests, they never perfectly knew

till they were surrounded with the scenes of the eternal world." The *fifth* is from—will you believe it?—from hell. Yes, directed to your hearts in the shriek of despair, comes the solicitation of many a lost soul in prison: "Oh! send a missionary to my father's house, where I have yet five brethren, that he may testify to them, that they come not into this place of torment." You cannot reply to this, "They have Moses and the prophets; let them hear them."

What hearts you must possess, if you can be deaf to such pleas, and can turn away such petitions unrelieved. Have you arrived at the very *limit* of your ability, and is every *private* resource exhausted? Then let us go to the treasure of the sanctuary, let us melt down the church plate, and convert even *that* into a means of sending the gospel to the heathen, assured that if we have nothing else to give, it will be more acceptable to our divine Lord to see it so employed, than to behold it glittering upon his sacramental board. But do not plead such a necessity, till you have surrendered *the luxuries of your own houses*, till the gorgeous display upon your own tables is given up. The mere tithes of extravagance would support all the missionary and Bible societies in existence, magnified to ten times their present extent. A showy and lavish profusion in our habits is not only injurious to our own spiritual interests, but also to the interests of others. It is a *felony* upon the *fund of mercy*. Frugality is the best financier of philanthropy, and

one of the most important auxiliaries of the missionary cause.

It is an encouragement to your liberality, to know that eventually nothing shall be lost. You are employed in building that temple, of which Jehovah declares, "My house shall be called a house of prayer for all nations"; and of which the top stone shall at length be brought forth, amidst the shouts of exulting spectators, crying, "Grace, grace unto it." Stupendous and glorious edifice! its transept shall extend from the northern to the southern pole. Its choir shall rest upon the empire of China, and its western window look out upon the waters of the Great South Sea; while all the nations of the earth, attracted by the cross which shines upon its dome, shall assemble within its mighty circumference, and amidst the sacred memorials of missionary institutions, and the monumental inscriptions of illustrious men, which occupy every niche, and hang from every pillar, shall celebrate the jubilee of the world, and unite in that sublime anthem: "HALLELUJAH; SALVATION, AND GLORY, AND HONOR, AND POWER UNTO THE LORD OUR GOD. THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOR EVER AND EVER. WORTHY IS THE LAMB THAT WAS SLAIN." While the ten thousand times ten thousand angels round about the throne shall respond to the shouts of the redeemed on earth, "saying with a loud voice, WORTHY IS THE

LAMB THAT WAS SLAIN, TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING"; and still the chorus swells,—and still the thunder rolls, and still the strain waxes louder and louder, "till every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall cry, BLESSING, HONOR, GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER. AMEN. AMEN."

MORAL DIGNITY OF THE MISSIONARY ENTERPRISE

A SERMON

DELIVERED BEFORE THE BOSTON FOREIGN MISSIONARY
SOCIETY, ON THE EVENING OF OCTOBER 26, AND
BEFORE THE SALEM BIBLE TRANSLATING
SOCIETY, ON THE EVENING OF
NOVEMBER 4, 1823.

BY

REV. FRANCIS WAYLAND, D.D.
Pastor of the First Baptist Church in Boston

"The field is the world."—Matt. 13: 38.

NOTE FROM THE EDITOR.

When Robert Hall read this sermon by Dr. Wayland, he said, "If he can preach such a sermon at twenty-seven, what will he do at fifty?"

A contemporary magazine, in quoting some sections of Dr. Wayland's sermon, said, "This is a production of more than ordinary excellence. It deserves, and we hope that its intrinsic merit will secure for it, an extensive circulation. It combines much plain truth with no small degree of originality of conception, and felicity of illustration. The author proposes to show that the moral dignity of the missionary enterprise must immeasurably suffer by comparison with the grandeur of any other human undertaking. And we are greatly deceived, if he has not fully established the point he had in view."

CHAPTER IV.

THE MORAL DIGNITY OF MISSIONARY ENTERPRISE.

“The field is the world.”—Matt. 13: 38.

PHILOSOPHERS have speculated much concerning a process of sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us that it arises, in general, from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity, “that alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely if ever to be erased.”

But although philosophers only have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and, as it advanced, enveloping in misty obscurity, village and hamlet, forest and meadow, has tasted the sublime in all its reality; and, whilst the thunder has rolled and the lightning flashed around

him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him, and the wide waste of waters around him, and the infinite expanse above him, has enjoyed to the full the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotion he has felt, whilst surveying aught, in the material world, of terror or of vastness?

And this sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking, to the uttermost, the energies of his intellectual or moral nature. Through the long lapse of centuries, who, without emotion, has read of Leonidas and his three hundreds' throwing themselves as a barrier before the myriads of Xerxes, and contending unto death for the liberties of Greece!

But we need not turn to classic story to find all that is great in human action; we find it in our own times and in the history of our own country. Who is there of us that even in the nursery has not felt his spirit stir within him, when with child-like wonder he has listened to the story of Washington? And although the terms of the narrative were scarcely intelligible, yet the young soul kindled at the thought

of one man's working out the deliverance of a nation. And as our understanding, strengthened by age, was at last able to grasp the details of this transaction, we saw that our infantile conceptions had fallen far short of its grandeur. O! if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is when, bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppressor, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge which they had given, to consecrate to it, "their lives, their fortunes, and their sacred honor."

"Patriots have toil'd, and in their country's cause
 Bled nobly, and their deeds, as they deserve,
 Receive proud recompense. We give in charge
 Their names to the sweet lyre. The historic muse,
 Proud of her treasure, marches with it down
 To latest times; and sculpture in her turn
 Gives bond, in stone and ever-during brass,
 To guard them and immortalize her trust."

It is not in the field of patriotism only that deeds have been achieved to which history has awarded the palm for moral sublimity. There have lived men in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt for the mis-

eries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature; to strike off one form of suffering from the catalogue of human woe. Such a man was Howard. Surveying our world, like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single handed, to gauge and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy, and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment, with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less." Thus he commenced a new era in the history of benevolence. And hence the name of Howard will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man is Clarkson, who, looking abroad, beheld the sufferings of Africa, and, looking at home, saw his country stained with her blood. We have

seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect, and obloquy, and contempt, and persecution, until the cry of the oppressed, having roused the sensibilities of the nation, the "Island Empress" rose in her might, and said to this foul traffic in human flesh, "Thus far shalt thou come, and no farther."

It will not be doubted that in such actions as these, there is much which may be truly called the moral sublime. If, then, we should attentively consider them, we might perhaps ascertain what must be the elements of that enterprise, which may lay claim to this high appellation. It cannot be expected that on this occasion, we should analyze them critically. It will, however, we think, be found, upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the OBJECT was vast, the ACCOMPLISHMENT arduous, and the MEANS to be employed simple but efficient. Were not the *object vast*, it could not arrest our attention. Were not its *accomplishment arduous*, none of the nobler energies of man being tasked in its execution, we should see nothing to admire. Were not the *means* to that accomplishment *simple*, our whole conception being vague,

the impression would be feeble. Were they not *efficient*, the intensest exertion could only terminate in failure and disgrace.

And here we may remark, that wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for a while have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficacy of its hate.

And we bless God that it is so. It is cheering to observe, that amidst so much that is debasing, there is still something that is ennobling in the character of man. It is delightful to know, that there are times when his morally bedimmed eye "beams keen with honor"; that there is yet a redeeming spirit within him, which exults in enterprises of great pith and moment. We love our race the better for every such fact we discover concerning it, and bow with more

reverence to the dignity of human nature. We rejoice that, shattered as has been the edifice, there yet may be discovered, now and then, a massive pillar, and, here and there, a well turned arch, which remind us of the symmetry of its former proportions, and the perfection of its original structure.

Having paid this, our honest tribute, to the dignity of man, we must pause, to lament over somewhat which reminds us of any thing other than his dignity. Whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it, that the man, whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity, when thinking of their Creator? Why is it, that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or come-

liness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should to many of our fellow men appear worthy of nothing better than neglect or obloquy?

The reason for all this we shall not on this occasion pretend to assign. We have time only to express our regret that such should be the fact. Confining ourselves therefore to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions on most other subjects we bow with unfeigned deference, who look with perfect apathy upon the present system of exertions for evangelizing the heathen; and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines

them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man. To show this, will be our design; and in prosecuting it, we shall direct your attention to the *grandeur of the object*; the *arduousness of its execution*; and the *nature of the means* on which we rely for success.

1st. *The grandeur of the object.* In the most enlarged sense of the terms, *the field is the world*. Our design is radically to affect the temporal and eternal interests of the whole race of man. We have surveyed the field *statistically*, and find, that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these we are willing to allow that but one-half are his real disciples, and that, therefore, there are seven of the eight hundred millions to whom the gospel must be sent.

We have surveyed this field *geographically*. We have looked upon our own continent, and have seen that, with the exception of a narrow strip of thinly settled country, from the Gulf of St. Lawrence, to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the gospel, are struggling for independence in the South.

We have looked over Europe, and beheld there one nation putting forth her energies in the cause of evangelizing the world. We have looked for another

such nation; but it is not to be found. A few others are beginning to awake. Most of them, however, yet slumber. Many are themselves in need of missionaries. Nay, we know not but that the movement of the cause of man, in Europe, is at present retrograde. There seems too evidently a coalition formed of the powers that be, to check the progress of moral and intellectual improvement, and to rivet again on the human mind the manacles of papal superstition. God only knows how soon the reaction will commence, which shall shake the continent to its center, scatter thrones and scepters, and all the insignia of prescriptive authority, like the dust of the summer's threshing floor, and establish, throughout the Christian world, representative governments, on the broad basis of common sense and inalienable right.

We have looked over Africa, and have seen that upon one little portion, reclaimed from brutal idolatry by missionaries, the Sun of Righteousness hath shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent, there broods a moral darkness, impervious as that which once veiled her own Egypt, on that prolonged and fearful night when no man knew his brother.

We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince, scarcely nominally Christian. On the west, it is spellbound by Mahometan delusion.

To the south, from the Persian gulf, to the sea of Kamchatka, including also its numberless islands, except where here and there a Syrian church, or a missionary station twinkles amidst the gloom; the whole of its immense portion of the human race is sitting in the region and shadow of death. Such, then, is the field for our exertion. It encircles the whole family of man, it includes every unevangelized being of the species to which we belong. We have thus surveyed the missionary field, that we may know how great is the undertaking to which we stand committed.

We have also made an estimate of the *miseries* of this world. We have seen how in many places the human mind, shackled by ignorance and enfeebled by vice, has dwindled almost to the standard of a brute. Our indignation has kindled at hearing of men, immortal as ourselves, bowing down and worshipping a wandering beggar, or paying adoration to reptiles and to stones.

Not only is intellect, everywhere, under the dominion of idolatry, prostrated; beyond the boundaries of Christendom, on every side, the dark places of the earth are filled with the habitations of cruelty. We have mourned over the savage ferocity of the Indians of our western wilderness. We have turned to Africa, and seen almost the whole continent a prey to lawless banditti, or else bowing down in the most revolting idolatry. We have descended along her coast, and beheld villages burnt or depopulated, fields laid waste,

and her people, who have escaped destruction, naked and famishing, flee to their forests at the sight of a stranger. We have asked, What fearful visitation of heaven has laid these settlements in ruins? What destroying pestilence has swept over this land, consigning to oblivion almost its entire population? What mean the smoking ruins of so many habitations? And why is yon fresh sod crimsoned and slippery with the traces of recent murder? We have been pointed to the dark slave-ship hovering over her coast, and have been told that two hundred thousand defenseless beings are annually stolen away, to be murdered on their passage, or consigned for life to a captivity more terrible than death!

We have turned to Asia, and beheld how the demon of her idolatry has worse than debased, has brutalized the mind of man. Everywhere his despotism has been grievous; here, with merciless tyranny, he has exulted in the misery of his victims. He has rent from the human heart all that was endearing in the charities of life. He has taught the mother to tear away the infant as it smiled in her bosom, and cast it, a shrieking prey, to contending alligators. He has taught the son to light the funeral pile, and to witness, unmoved, the dying agonies of his widowed, murdered mother!

We have looked upon all this; and our object is, to purify the whole earth from these abominations. Our object will not have been accomplished till the

tomahawk shall be buried forever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labors are not to cease, until the last slave-ship shall have visited the coast of Africa, and, the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

How changed will then be the face of Asia! Brahmins and sooders and castes and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.

In a word, point us to the loveliest village that smiles upon a New England landscape, and compare it with the filthiness and brutality of a Caffrarian

kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that New England village. Point us to the spot on the face of the earth where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise; point us to the loveliest and happiest neighborhood in the world on which we dwell; and we will tell you that our object is to render this whole earth, with all its nations, and kindreds, and tongues, and people, as happy, nay, happier than that neighborhood.

We have considered these beings as immortal, and candidates for an eternity of happiness or misery. And we cannot avoid the belief that they are exposed to eternal misery. Here, you will observe, the question with us is not, whether a heathen, unlearned in the gospel, can be saved. We are willing to admit that he can. But, if he be saved, he must possess holiness of heart; for, without holiness, no man shall see the Lord. And where shall we find holy heathen? Where is there the vestige of purity of heart among unevangelized nations? It is in vain to talk about the innocence of these children of nature. It is in vain to tell us of their graceful mythology. Their gods are such as lust makes welcome. Of their very religious services, it is a shame even to speak. To settle the question concerning their future destiny, it would only

seem necessary to ask, What would be the character of that future state, in which those principles of heart which the whole history of the heathen world develops, were suffered to operate in their unrestrained malignity?

No! solemn as is the thought, we do believe, that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Our object is to convey to those who are perishing the news of this salvation. It is to furnish every family upon the face of the whole earth with the word of God written in its own language, and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished, until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theater on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the firstborn, whose names are written in heaven. Our design will not be completed, until

“One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us.
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops

From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is, not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite woe. And now we ask, What object ever undertaken by man can be compared with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise, which seizes, with so strong a grasp, upon both the temporal and eternal destinies of the whole family of man.

But all this is not to be accomplished without laborious exertion. Hence we remark,

2d. *The missionary undertaking is arduous enough to call into action the noblest energies of man.*

Its arduousness is explained in one word, our *field is the world*. Our object is to effect an entire moral revolution in the whole human race. Its arduousness, then, results of necessity from its magnitude.

I need not say to an audience acquainted with the nature of the human mind, that a large moral mass is not easily and permanently affected. A little leaven does not soon leaven the whole lump. To produce a change even of speculative opinion upon a single nation, is an undertaking not easily accomplished. In the case before us, not a nation, but a world, is to be *regenerated*; therefore, the change which we would effect is far from being merely speculative. If any man be in Christ, he is a new creature. Nothing short of this new creation will answer our purpose. We go forth, not to persuade men to turn from one idol to another, but to turn universally from idols to serve the living God. We call upon those who are earthly, sensual, devilish, to set their affections on things above. We go forth exhorting men to forsake every cherished lust, and present themselves a living sacrifice, holy and acceptable unto God. And this mighty moral revolution is to be effected, not in a family, a tribe, or a nation, but in a world which lieth in wickedness.

We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district or country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent, into all these languages must the Bible be translated, to all these climes,

salubrious or deadly, must the missionary penetrate, and under all these forms of government, mild or despotic, must he preach Christ and him crucified.

Besides, we shall frequently interfere with the more sordid interests of man; and we expect him to increase the difficulties of our undertaking. If we can turn the heathen to God, many a source of unholy traffic will be dried up, and many a convenience of unhallowed gratification taken away. And hence we may expect that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure, will be against us. From the heathen themselves we have the blackest darkness of ignorance to dispel. We have to assault systems venerable for their antiquity, and interwoven with every thing that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance is unrestrained iniquity. In a word, we go forth to urge upon a world, dead in trespasses and sins, a thorough renewal of heart, and a universal reformation of practice.

Brief as is this view of the difficulties which surround us,—and time will not allow us to state them more in detail,—you see that our undertaking is, as we said, arduous enough to task to the uttermost the noblest energies of man.

This enterprise requires consummate wisdom in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who

goes forth unprotected, to preach Christ to despotic or badly governed nations, must be wise as a serpent, and harmless as a dove. With undeviating firmness in everything essential, he must combine the most yielding facility in all that is unimportant. And thus, while he goes forth in the spirit and power of Elias, he must at the same time become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must awaken, animate, and direct the sentiments of a very large portion of the community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations, a thousand or ten thousand miles off. Indeed, it is hazarding nothing to predict, that if efforts for the extension of the gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet.

The missionary undertaking calls for perseverance; a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland and to the South Sea Islands, where we beheld men, for fifteen or twenty

years, suffer everything but martyrdom, and then, seeing no fruit from their labor, resolve to labor on till death, if so be they might at last save one benighted heathen from the error of his ways.

This undertaking calls for self-denial of the highest and holiest character. He who engages in it must, at the very outset, dismiss every wish to stipulate for anything but the mere favor of God. His first act is a voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, every thing that the heart clings to on earth. For this object he would live; for this he would die; nay, he would live anywhere, and die anyhow, if so be he might rescue one soul from everlasting woe.

Hence, you see that this undertaking requires courage. It is not the courage which, wrought up by the stimulus of popular applause, can rush, now and then, upon the cannon's mouth; it is the courage which, alone and unapplauded, will, year after year, look death, every moment, in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare everything which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press towards his object while death is impending over him." Such was the spirit which spake by the mouth of an apostle when he said, "And

now I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

But, above all, the missionary undertaking requires faith, in its holiest and sublimest exercise. And let it not be supposed that we speak at random, when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day; a principle which enables a poor, feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle is the unfailing support of the missionary through the long years of his toilsome pilgrimage; and, when he is compared

with the heroes of this world, it is peculiar to him. By as much, then, as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

3d. *Let us consider the means by which this moral revolution is to be effected.* It is, in a word, by the preaching of Jesus Christ and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them; and by all the eloquence of such an appeal to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding simplicity of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God! The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in pre-

paring for the event of a single battle; and how great is the tumult of the moment of decision! In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning, while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. He spake and it was done; he commanded and it stood fast.

Contemplate the benevolence of these means. In practice, the precepts of the gospel may be summed up in the single command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away, by inculcating, universally, the obligation of love. In this manner, we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall beat their swords into plowshares, and their spears into pruning-hooks; when

nations shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect amelioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it, by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence, the arm of the patriot is generally, and, of necessity, bathed in blood. Hence, with the shouts of victory from the nation which he has delivered, there arises also the sigh of the widow, and the wail of the orphan. Man produces good, by the apprehension or the infliction of evil. The gospel produces good, by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize, now and then, a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other—

"It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed,
It blesseth him that gives, and him that takes "

Consider the efficacy of these means. The reasons which teach us to rely upon them with confidence may be thus briefly stated.

1. We see that all which is really terrific in the misery of man results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now the gospel of Jesus Christ is the remedy devised by Omniscience specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the universal obedience to the command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, would make this world a heaven. But nothing other than the gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and to melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not live to themselves, but unto him who died for them, and rose again.

3. The preaching of the cross of Christ is a remedy for the miseries of the fall which has been tried by

the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner a hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions; from the abandoned inhabitant of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the metropolis. Everywhere and at all times, it has been the power of God unto salvation to everyone that believeth.

4. And lastly, we know from the word of the living God, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. As truly as I live, saith Jehovah, all the earth shall be filled with the glory of the Lord. Ask of me, saith he to his Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. In the Revelation which he gave to his servant John of things which should shortly come to pass: I heard, said the Apostle, great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

Here, then, is the ground for our unwavering confidence. Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, my hearers, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and, we ask you, does not every other enterprise to which man ever put forth his strength dwindle into insignificance, before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose, we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise of which the chief object is, to turn sinners unto holiness. We pity them, and we will pray for them; for we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissioned. "He that despiseth you, despiseth me, and he that despis-

eth me, despiseth him that sent me." So that this very contempt may at last involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the cross, must both stand before the judgment seat of him who said, "Go ye into all the world and preach the gospel to every creature." It is affecting to think, that whilst the one, surrounded by the nation, which, through his instrumentality, has been rescued from everlasting death, shall receive the plaudit, "Well done, good and faithful servant,"—the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the church, now overspread with Mahometan delusion; or, bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers. First, the assumption that our cause is declining, is utterly gratuitous. We think it not difficult to prove, that the distinctive principles which we so much venerate, never exerted so powerful an influence over the destinies of the human race as at this very moment. Point us to

those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those which we cherish. Besides, when was there a period, since the days of the apostles, in which so many converts have been made to these principles, as have been made, both from Christian and pagan nations, within the last five and twenty years? Never did the people of the saints of the Most High look so much like going forth in serious earnest, to take possession of the kingdom and dominion and the greatness of the kingdom under the whole heaven as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but everything which promises that our undertaking will prosper. But secondly, suppose the cause did seem declining; we should see no reason to relax our exertions, for Jesus Christ has said, Preach the gospel to every creature. Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of many wax cold, even until there is on the face of this

earth but one pure church of our Lord and Savior Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylae of the moral universe.

But, even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole Church of Christ, not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She has

entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the Capitol. She has placed upon her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our field is the world*. The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, "Go ye into all the world, and preach the gospel to every creature"; and, lo, I am with you alway, even unto the end of the world." With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall!

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned to him; and the cause expects every man to do his duty. We answer, then,

1. You may assist in it by your prayers. After all that we have said about means, we know that every thing will be in vain, without the influences of the Holy Spirit. Paul may plant, and Apollos water; it is God who giveth the increase. And these influences are promised, and promised only, in answer to prayer. Ye, then, who love the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth.

2. You may assist by your personal exertions. This cause requires a vigorous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for Christ, to-day? and which should make him feel humbled and ashamed, if at evening, he were obliged to confess that he had done nothing. Each one of us is as much obliged as the missionaries themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that gospel, of which the fundamental principle is, *None of us liveth to himself*. And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlist every individual of that circle of which he is the center, until a self-extending sys-

tem of intense and reverberated action shall embody into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers! Seek first the kingdom of God and his righteousness. And recollect that what you would do, must be done quickly. The day is far spent; the night is at hand. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

3. You may assist by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow men, who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But, I doubt not, you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, he looks down at this moment upon the heart of every one of us, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, he will acknowledge it before an assembled universe,

saying, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!"

May God of his grace enable us so to act, that on that day we may meet with joy the record of the doings of this evening; and to his name shall be the glory in Christ. Amen.

VINDICATION OF MISSIONS IN INDIA

AN ADDRESS

DELIVERED BY
REV. ALEXANDER DUFF, D.D.,
At Exeter Hall, London, in 1837

NOTE FROM THE EDITOR.

Rev. Alexander Duff, D.D., was born in Perthshire, Scotland, April 25, 1806, and died at Sidmouth, Devonshire, February 12, 1878.

He served in India as a missionary of the Church of Scotland's Foreign Mission Society for forty-nine years. While on a furlough, on account of ill health, he was able to stir the churches of Scotland and England greatly by his fervent eloquence, which reached its culmination in, perhaps, the most remarkable of all his addresses, at Exeter Hall, at the anniversary of the Church of Scotland's Foreign Missions in 1837.

It was impossible to report this speech fully, because so much depended upon the speaker's method of delivery, and so fascinating was he in what he said, that the reporter found himself leaning on his elbows and forgetting to take notes. So many of the references in the address were personal and local, that we give only a portion of it in the following pages.

CHAPTER V.

VINDICATION OF MISSIONS IN INDIA.

REV. ALEXANDER DUFF, D.D.

(See *Missionary Register*, pages 523-527.)

THE motion in my hand referring to an increase of liberality and of laborers, I shall at once proceed to the subject, by asking, as in the sight of the Omniscient God, Can it be alleged or pretended that all Christians at present give what they really can? Or, that all have gone forth to the field of labor who are really qualified?

I pause for a reply. But, if things greatly change not from what they are, I may pause forever. Look at men's acts, and not at their words; for I am wearied and disgusted into very loathing at "great swelling words," which boil and bubble into foam and froth on the bosom of an impetuous torrent of oratory, and then burst into airy nothingness. Look at men's acts, and not at their great, swelling words; and tell me, What language do they speak?

Is it in very deed a thing so mighty for one of your merchant princes to rise up on this platform, and proclaim his intense anxiety that contributions should be liberal; and then stimulate those around him by the noble example of embodying his irrepressible anxiety

in the magnificent donation of 10s, 20s, or 50s! when, at the very moment, without curtailing any of the real necessities of life—without even abridging any one of its fictitious comforts or luxuries—he might readily consecrate his hundreds or thousands, to be restored more than a hundred-fold on the great day of final recompense? And call you this an act of such prodigious munificence, that it must elicit the shouts and the pæans of an entranced multitude? Call you this an act of such thrilling disinterestedness, that it must pierce into hearts otherwise hermetically sealed against the imploring cries of suffering humanity? Call you this an act of such self-sacrificing generosity, that it must be registered for a memorial in the Book of God's remembrance, with the same stamp of divine approbation as that bestowed on the poor widow in the gospel, who, though she gave but little, gave her ALL?

And is it in very deed a thing so mighty for a Christian pastor, whether bishop, priest, or deacon, or any minister of a church, to abandon for a season his routine of duty, and once in the year to come up, either to regale, or to be regaled, with the incense of human applause in this great metropolis—the emporium of the world's commerce—the seat of the world's mightiest empire—and the general rendezvous of men and things unparalleled in all the world besides?

Is it a thing so mighty for any one of these to stand up on this platform, and call on assembled thou-

sands to rise to their true elevation, and acquit themselves like men in the cause of him who rides on the whirlwind and directs the storm? And, dismissing all ordinary forms and figures of speech as tame and inadequate, is it an act so heroic to stand on this platform, and break forth into apostrophes, which ring with the din of arms and shout of battle? And is it an act so heroic, at the safe distance of ten thousand miles, courageously to summon the gates of Peking to lift up their heads, and its barricades and ramparts to rend asunder at the presence of the heralds of salvation? and, impersonify the Celestial Empire herself, boldly invoke her to send up without delay her hundreds of millions to the House of the Lord, exalted above the hills, and place her imperial crown on the head of him on whose head shall be all the crowns of the earth, and the diadem of the universe? Or is it an act of spiritual prowess so mighty, for one who never joined in the conflict, to stand up on this platform and rehearse the battles which have been fought in the missionary field, the victories which have been obtained, and the trophies which have been won? Is it an achievement of never-dying fame, to burst into rapture at the unrivaled honor of those brave veterans, who have already laid down their lives in storming the citadels of heathenism?

Hark! Here are a few blasts from a trumpet which has often pealed at our great anniversaries: "The Missionary's Life! Ah, an archangel would come

down from the throne, if he might, and feel himself honored to give up the felicities of heaven for a season for the toils of a missionary's life! The Missionary's Work! Ah, the work of a minister at home, as compared with that of a missionary, is but as the lighting of a parish lamp, to the causing the sun to rise upon an empire that is yet in darkness! The Missionary's Grave! Ah, the missionary's grave is far more honorable than the minister's pulpit!"

After such outpourings of fervent zeal and burning admiration of valor, would you not expect that the limits of a kingdom were too circumscribed for the range of spirits so chivalrous? Would you not expect that intervening oceans and continents could oppose no barrier to their resistless career? Would you not expect that, as chieftains at the head of a noble army, numerous as the phalanxes which erewhile flew from tilt and tournament to glitter in the sunshine of the Holy Land, they should no more be heard of till they made known their presence by the terror of their power in shattering to atoms the towering walls of China, and hoisting in triumph the banners of the cross over the captured mosques of Araby and prostrate pagodas of India?

Alas! alas! what shall we say, when the thunder of heroism, which reverberates so sublimely over our heads from year to year in Exeter Hall, is found in changeless succession to die away in fainter and yet fainter echoes among the luxurious mansions, the snug

dwellings, and goodly parsonages of Old England? Listen to the high-sounding words of the mightiest of our anniversary thunderers on this platform, and would ye not vow that they were heroes with whom the post of honor was the post of danger? Look at the astounding contrast in their practice, and will not your cheeks redden with the crimson flush of shame, to find that they are cowards, with whom the post of honor is, after all, the post of safety? And is this the way to wake the long-slumbering spirit of devotedness throughout the land? Is this the kind of call which will rouse the dormant energies of a sluggish church? Is this the kind of summons which will cause a rush of champions into the field of danger and of death? Is this the kind of example, which will stimulate a thousand Gutzlaffs to brave the horrors of a barbarous shore, and incite thousands of martyrs, and of Careys, and of Morrisons, to arm themselves on the consecrated spots where these foremost warriors fell?

I know not what the sentiments of this great audience may be on a subject so momentous; but, as for myself, I cannot, at whatever risk of offense to friends and of ribaldry from enemies—I cannot, without treason to my God and Savior—I cannot but give vent to the overpowering emotions of my own heart, when, in the face of England, Scotland, and Ireland, I exclaim: “Oh that my head were waters, and mine eyes were a fountain of tears, that I could weep over the

fatal, the disastrous inconsistencies, of many of the most renowned of the leaders of the people!"

What, then, is to be done? When are the gigantic evils complained of to be efficiently remedied? Never! never! till the leading members of our churches be shamed out of their lavish extravagance, in conforming to the fashion of a world which is soon to pass away, and out of their close-fisted penuriousness as regards all claims which concern the eternal destinies of their fellows. Never! never! till the angels of our churches be shamed out of their sloth. For, rest assured, that people will get weary of the sound of the demand, "Give, give," which is eternally reiterated in their ears, when those who make it so seldom give, or, what is the same thing, give in such scanty dribblets, that it seems a mockery of their own expostulations, and of the sound of the command, "Go, go," when those who make it are themselves so seldom found willing to go!

How, then, is the remedy to be effected? Not, believe me, by periodical showers of words, however copious, which fall like snowflakes in the river—a moment white, then gone for ever! No! But by thousands of deeds, which shall cause the very scoffer to wonder, even if he should wonder and perish—deeds which shall kindle into a blaze the smouldering embers of Christian love; deeds which shall revive the days of primitive devotedness when men valiant for the truth despised earthly riches and conquered through

sufferings, not counting their lives dear unto the death.

Show me your wealthy citizen, who makes a loud profession of the name of Christ, coming forth, not with niggardly hand doling out a miserable paltry pittance from his superabounding storehouse. Show me him ready to give proof of the sincerity of his profession, by casting down the half of his goods at the feet of Jesus for the poor and perishing; and, if there remain other claims uncanceled from former negligence, ready to requite the obligation fourfold. Show me him striving to emulate the Hebrew monarch, who burned with desire to build a temple to Jehovah, the God of Israel, and who, in the full ardor of his zeal and the rushing of the tide of gratitude, at once proceeded from desire to action; and he opened his ample treasury, and poured forth of its gold, and silver, and iron, and brass, and onyx-stones, and glittering stones, and all manner of precious stones, to be employed in erecting and adorning the goodly edifice: and, fired with the forth-putting of his own generosity, and borne away with the glare of his own holy enthusiasm, he communicated the sacred impulse to the hosts of his people, when, with the confident boldness of one who had himself made ample sacrifices, he cried out in their hearing, "And who then is willing to consecrate his service this day unto the Lord?" And may I not now appeal to you, as men and as Christians, whether self-sacrificing examples of this description

would not do a hundred times more to melt down the frozen hearts of an age of superficial, fashionable evangelism, than a thousand sermons in our pulpits, and a thousand speeches from our platforms?

Again, show me the Christian men, who, unlike the archangels, who cannot leave their thrones, may, if they will, relinquish, in a single hour, all their stations of dignity, all their offices of State, and all their high temporal prerogatives. Show me the Christian men, the praises of whose condition resound through the annals of literature, ready to go forth, and on an errand of salvation ready to bend their lofty intellects to the capacities of the poor and illiterate. Show me the men, the fame of whose sacred eloquence never fails to attract overwhelming crowds of eager listeners, ready to go forth and preach the unsearchable riches of Christ, though it might be in broken accents and a stammering tongue. Show me the men, the skill of whose statesmanship calls forth the plaudits of admiring senates, ready to go forth on the godlike embassy of causing the Indian, and the Negro, and the rude barbarian, to know the divine and glorious conquest once achieved on Calvary. Show me the men whose brows are encircled with the mitre or the coronet, ready to cast both down at their Master's feet, and go forth into heathen lands, prepared to suffer and prepared to die, and in dying earn to themselves the nobler crown of martyrdom. Show me one and all of our loud-talking professors, from the peer of

the realm down to the humblest pastor or member of a flock, not satisfied with reducing their services into the wretched inanity of an occasional sermon, or a speech easily pronounced and calling for no sacrifice. Show me one and all of these, joyfully prepared to respond to their Master's summons. And when the loud cry is raised, "Who will march to the battle-field? Who will go up to the help of the Lord against the mighty?" let us hear the prompt and eager reply from a thousand voices, "Lord, here am I! send me." And I appeal to you, as men and as Christians, whether examples like these of self-devotedness would not do a hundred times more to stir up the spirit of apostles and martyrs, which has been allowed to slumber for ages in their tombs, than thousands of sermons and thousands of speeches, though delivered in higher strains than ever angel sang.

But I shall be told that I am now trespassing beyond the bounds of reason and sobriety; yea, that I am soaring on waxen wings into the regions of wildest utopianism. "What!"—it will be said, and that too by numbers who make flaming professions of the name of Christ—"what! philosophers, and pulpit orators, and statesmen, and lords spiritual and temporal, who reckon it no small stretch of magnanimity and condescension to take missionaries, who theoretically constitute the highest but practically the lowest and most-despised caste of Christian pastors, under the ample shield of their patronage and protection!—

what! expect them to descend from their eminences of honor, and go forth themselves, content with the humble fare, and arrayed in the humble attire of self-denying missionaries? Is not this the very climax of religious raving?"

And is it really so? Has it really come to this, among the thousands who bend the knee to the name of Jesus, that the very proposal that they should, one and all of them, be ready to imitate their Lord and Master, must be unceremoniously classed in the category of lunacy? And are we really bent on bringing heaven down to earth, instead of exalting earth to heaven? Are we in right earnest resolved to adjust the divine standard of what ought to be, by the human standard of what is? Do I now stand in an assembly of professing Christians? Well, *Who is this that cometh from Edom with dyed garments from Bozra?* It is *the Man, who is Jehovah's Fellow!* it is *Immanuel, God with us!* But who can portray the underived, the incomparable excellencies of him, in *whom dwelt all the fullness of the Godhead bodily?*

In this contemplation, we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildering—language fails. Go, take a survey of the earth on which we dwell; collect every object and every quality which has been pronounced fair, sweet, or lovely; combine these into one resplendent orb of beauty. Then leave the bounds of the earth; wing your flight through the fields of im-

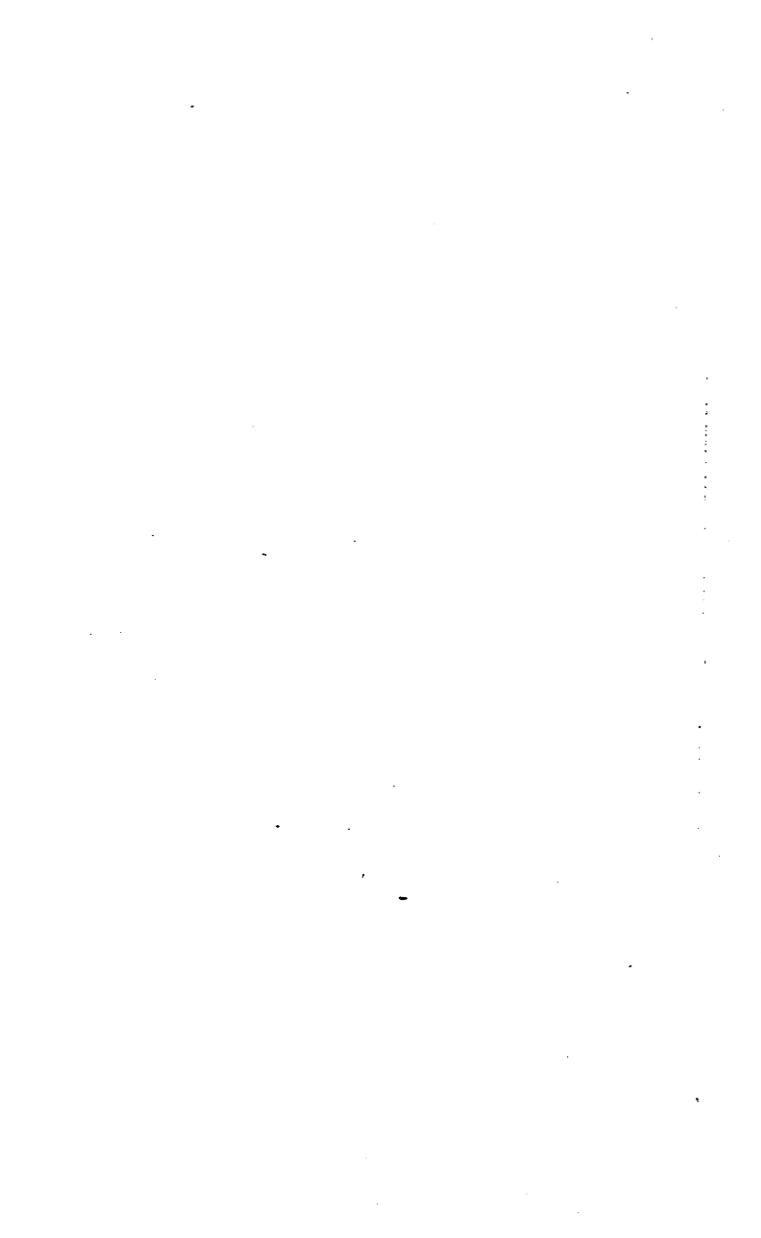
ments; in your progress collect what is fair and lovely in every world, what is bright and dazzling in every sun; combine these into other orbs of surpassing brightness, and thus continue to swell the number of magnificent aggregates, till the whole immense extent of creation is exhausted. And after having united these myriads of bright orbs into one glorious constellation, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare an atom to a world—a drop to the ocean—the twinkling of a taper to the full blaze of the noon-tide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness with the boundless, the ineffable beauty and excellence of him, who is *the brightness of his Father's glory*, who is *God over all, blessed for ever*. And yet wonder, O heavens, and rejoice, O earth! this great and mighty and glorious Being did for our sakes condescend to veil his glory and appear on earth as *a man of sorrows, whose visage was so marred more than any man's, and his form more than the sons of men*. Oh, is not this LOVE!—self-sacrificing love! love, that is *higher than the heights above, deeper than the depths beneath*? Oh, is not this condescension—self-sacrificing condescension—condescension without a parallel and without a name? *God manifest in the flesh*? God manifest in the flesh, for the redemption of a rebel race! Oh, is not this the wonder of a world? And in view of love so ineffable, and condescension

so unfathomable, tell me, oh, tell me, if it would seem aught so strange—I will not say in the eye of poor, dim, beclouded humanity—but in the eye of that celestial hierarchy which caused heaven's arches to ring with anthems of adoring wonder when they beheld the brightness of the Father's glory go forth eclipsed mysteriously to sojourn on earth and tread the wine-press alone, red in his apparel and his garments dyed in blood—tell me, oh, tell me, if in their cloudless vision it would seem aught so marvelous, so passing strange, did they behold the greatest and the mightiest of a guilty race, redeemed themselves at so great a price, cheerfully prepared to relinquish their highest honors and fairest possessions, their loveliest academic bowers and stateliest palaces; yea, did they behold royalty itself retire, and cast aside its robes of purple, its scepter and its diadem, and issue forth in the footsteps of the divine Redeemer into the waste, howling wilderness of sin, to seek and to save them that are lost.

Ye groveling sons of earth! call this fanaticism if you will. Brand it as wild enthusiasm. I care not for the verdict. From you I appeal to the glorious sons of light, and ask, "Was not this, in principle, the very enthusiasm of patriarchs, who rejoiced to see the day of Christ afar off, and were glad? Was not this the enthusiasm of prophets, whose harps, inspired by the mighty theme, were raised into strains of more than earthly grandeur? Was not this the enthusiasm of

angels, who made the plains of Bethlehem ring with the jubilee of peace on earth and good will to the children of men? Was not this the enthusiasm of apostles and martyrs, who gloried in the flames of the funeral pile as their most illustrious apparel? Was not this the enthusiasm (with reverence be it spoken) of the eternal Son of God himself, when he came forth travailing in the greatness of his strength to endure the agony of bloody sweat?"

And if this be enthusiasm, which is kindled by no earthly fire, and which, when once kindled, burns without being consumed, how must the hopes of the church lie sleeping in the tomb, where it does not exist! Oh, until a larger measure of this divine enthusiasm be diffused through the churches of Christendom, never, never, need we expect to realize the reign of millennial glory, when all nature shall once more be seen glorying in the first bloom of Eden—where one bond shall unite, and one feeling animate, all nations—where all kindreds, and tribes, and tongues, and people shall combine in one song, one universal shout of grateful *Hallelujah unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*



THE MISSIONARY TRIALS OF THE CHURCH

ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY,
ST. BRIDE'S CHURCH, FLEET STREET,
LONDON, APRIL 30, 1866.

BY
DEAN WILLIAM CONNER MAGER, D.D.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."—Matt. 4: 1.

NOTE FROM THE EDITOR.

The astonishment we experience over Matthew 4:1 being taken as a text for a missionary sermon, soon vanishes before the admiration which we feel for the author's application of this passage of Scripture to the missionary situation. Some one has said of this sermon that, "In eloquence and power, no sermon of the period—perhaps no sermon of the entire series of anniversary sermons—can be quite compared with this. It was delivered extempore—yet there was not a redundant word: every sentence told. And yet it was not merely a splendid piece of oratory, but emphatically a word of living power for the Church Missionary Society."

Rev. William Conner Magee, D.D., was born at Cork, Ireland, in 1821. While dean at Chapel Royal, Dublin, he preached the sermon given here. He was afterwards Archbishop of York. He had a great reputation for eloquence. He died in London, May 5, 1891.

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CHAPTER VI.

THE MISSIONARY TRIALS OF THE CHURCH.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."—Matt. 4: 1.

IT is the awful privilege of the church of Christ that she is called to a share in the work of her Lord. The ministry of reconciliation which he has committed to us is still his ministry on earth. The mission of ambassador for God to man, on which he entered in the days of his flesh, he is accomplishing still through his church by the Spirit. As the Father dwelt, in all the fullness of the Godhead, in him whom he sent into the world, so does Christ, in all the fullness of his divine Sonship, still dwell in his mystical body, the church. The Word is still flesh, still tabernacles among men, still manifests through human form the glory of God and speaks, with human voice, the message of God's love.

"Go ye into all the world," "Preach the gospel to every creature"—here is the word that clothes the church of Christ with his prophetic office. "Behold, I am with you alway"; "he that heareth you heareth me"—here is the word that tells her that her voice of prophecy is still his voice. So when, as ambassa-

dors for Christ, we beseech men, it is as though God did beseech them by us; when we pray them in Christ's stead to be reconciled to God, we are working together with Christ. It is in us, with us, by us, that Christ, for whom we work, is working for and with God.

This is an awful privilege! A privilege, because with the work of our Lord we inherit his reward. To him that overcometh will he give to sit with him upon his throne, even as he overcame and hath sat down with his Father on his throne. But it is an awful privilege; for to share the work of Christ is to share his trial and his temptation. His work is a warfare. It is the invasion of the kingdom of Satan by the kingdom of God, and it provokes still all the deadly enmity of Satan that it provoked at the first. The servant is as his Master, the disciple as his Lord. We must drink of his cup and be baptized with his baptism. The measure of his sufferings must be filled up in his body, which is his Church. And just as far as our work is identical with his will the nature of our trial be identical, too. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of his life or work, is just the weapon that will be used against his church at any similar moment in her life or work; and ever the nobler the work, the sorer the temptation. The closer the disciple draws to his Lord, the nearer does the tempter draw to him. The more the

presence of the Lord fills his church, the more does that presence attract the fiercer assaults of the enemy.

And if this be so, then it follows that the missionary work of the church must have its special dangers and temptations. It is so entirely work for Christ, it is so truly work in the doing of which the church grows truly Christlike and in which his presence is so specially promised, that in it she must expect especial assaults of the tempter and must need against these a double portion of the Spirit of her Lord.

It is of some of these dangers and temptations and of the safeguards against them I am about to speak.

Of the duty of missionary work you have often heard from this place; of the encouragements and successes God has graciously given to it you will hear to-morrow, as we trust and believe you will hear year after year. For God is very good to us; he gives, as he is wont, "far more than either we desire or deserve," and blesses our too scanty sowing with many a glorious reaping. But I will ask you to bear with me if I venture to speak, here and now, rather of temptations to be encountered, dangers to be avoided and safeguards to be availed of in the mission work of the church. If God shall give me grace to speak wisely of these, I shall have helped the great cause we have at heart; for our warfare will prosper or will fail just in proportion as we who are engaged in it are contending lawfully. Work for Christ is successful just in the degree in which it is done in the

spirit of Christ. If we should learn, therefore, to-night from our Lord one word only as to how he would have this great work done—one word of warning as to the dangers we are exposed to in the doing of it, one word of teaching as to the true safeguards against these dangers—not in vain shall we have gathered here in his name and in his presence; not in vain shall we have besought him that he who sends us forth to do his work may give us wisdom to know his will, as well as “grace and power faithfully to fulfill the same.”

It is from the story of our Lord's own temptation that I propose we should endeavor to derive these lessons. I do so, not merely because that story records his great lesson to his church in all times concerning all temptation; but because there is in that scene a special, perhaps a primary, reference to the temptations and difficulties of missionary work. It is as the founder of the kingdom of God on earth that our Lord seems, in that temptation, to have been specially assailed. It is just as he has concluded his long preparation for his ministerial work; just as he is entering on his great office, immediately after that consecration to his heavenly Father in baptism, which typifies the self-sacrifice of all his ministry; just after the voice of God's messenger on earth and the voice of God himself from heaven, had owned and proclaimed him the Messiah, the sent of God, the only and well-beloved Son; it is then that—filled, as he

must have been, with the sense of his great mission,— he is led away to encounter temptations, every one of which is aimed at inducing him to say or do something inconsistent with that mission, something opposed to the spirit of that kingdom he had come to set up. And when that temptation had passed away and, filled with the Spirit that had sustained him throughout it, he returns from the wilderness to the scene of his labors, his first word is of his prophetic office—"The Spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the poor." It is as if Christ, who, in his temptation, says to all tired and tempted souls, "Learn of me," has here a special word for those whom he hath anointed to preach the gospel. It is as if he said: "Before you enter on your great office, come apart with me into the wilderness; see how the tempter sought to mislead me as I was entering on mine. As he tempted me, so will he tempt you. See how, in answering him, I have taught you the true nature of my kingdom, the true laws of your mission: study these, that you, too, may have wherewith to answer the tempter in your time of trial."

And surely there is a special suitableness in this scene to the season and the occasion of our assembling here. Now, when the servants of Christ are coming together from all the many and varied scenes of their labor, to gladden one another with fresh proofs that the Lord is indeed still with his church,

and that our mission is indeed divine; now, when we meet to renew the vows of our dedication, and hope to return, each one to his work of the ministry wherever God has cast it, with a fresh baptism of his Spirit, with a brighter, clearer vision of the open heaven and the glory of him who stands there at God's right hand, with a deeper echo in our hearts of that voice which speaks to us in every new triumph of the cross—"This is my beloved Son, hear ye him"; now should we especially remember that the tempter and accuser will assuredly be present too; now especially have we need to listen, not only to the voice which speaks from heaven words of approval and encouragement, but to the voice which speaks from the wilderness words of loving warning and counsel. It is our Lord and Master who speaks these words for our learning; let us hear him.

In choosing, however, the subject of our Lord's temptation for our consideration on such an occasion as this, it is not of temptation in its coarser or lower forms that I am about to speak; not, for instance, of temptation to weariness of our work, to forsaking it after putting our hand to it, to doubting if it be our proper work or a work for God at all. There may be times when such temptations assail the church; but such a time is not now; not at this moment, not by those who are here assembled, are these likely to be experienced. But there are other temptations which beset earnest, zealous, loving workers; there are those

trials, not of the darkness and of the night, but of the day; trials that come as our Lord's must have come, addressed to all that is best and brightest in our nature and our aims; temptations which beset us, not in the measure of our unlikeness, but of our likeness to our Lord.

And in the first place; all who are earnestly striving for the spread of Christ's kingdom on earth—all who say from their hearts and by their lives, "Thy kingdom come,"—are exposed from the very earnestness of their seeking and striving to one great temptation, the one which really underlies all the three temptations of our Lord, and to which he was exposed all his life long—the temptation to promote his kingdom by means which are not in agreement with that one fundamental law according to which alone it can truly develop itself.

What is that law? It is the law of conquest by self-sacrifice. The kingdom of God, which Christ has set up, is, in the end, to prevail over and cast out the kingdom of the devil. But his victory is not to be that of mere force. It has pleased God, of his mysterious wisdom and his love, that the establishment of his kingdom on earth shall not be effected by the sudden flashing forth of that awful brightness of his coming that shall consume all things evil; but by the veiling of that brightness in the form of human weakness, by the Eternal Son emptying himself of his glory, "becoming of no reputation, taking upon him

the form of a servant," becoming subject to the lowest conditions of humanity, sin only excepted. By weakness, by suffering, by death, even the death of the cross, is Christ the Son of man, as man, to win the inheritance which shall yet be ruled by Christ the Son of God. "He hath appeared to put away sin by the sacrifice of himself."

But if this law of conquest by self-sacrifice be the law of his kingdom to which he was himself from the first to be subject, it was one which must have made his life one long temptation. It was a law which every circumstance in his position and his ministry must have been a provocation to break; for it forbade him ever to use the power of his divinity in order to escape from those conditions of weakness and suffering in which his humiliation consisted. Never once might his power as Son of God be used by him to do that, without effort or without suffering, which it was appointed he should do as Son of man by effort and with suffering. Never, for instance, might the word of the Son of God save the Man of Sorrows one moment of grief or of weariness; never might the shield of his divinity interpose between his soul and the darts of the enemy; never might the sign of the Son of man in the heavens be revealed to silence the opposition of his enemies or win the adherence of his people; never might the hour of Christ the King be anticipated in order to accomplish more speedily or more easily the work of Christ the

Priest or of Christ the Prophet. To have done this in any one instance, to have poured out but one drop of the cup that was given him to drink, would have been to have undone so far the work of the Incarnation; it would have been to have separated himself so far from his brethren, to whom he came to be made in all things like; it would have been, so far, to have returned to that better country he had left, to have resumed the glory he had resigned, to have sought again the Father's presence without having first entirely accomplished the Father's work. And yet, this is what every hour, every moment of his life must have presented temptations to do. Not only in that hour of supreme trial, when the flesh shrank from the bitterness of its coming agony and the spirit, even in the willingness of its self-sacrifice, utters its cry of deprecation—"If it be possible, let this cup pass from me"; not only when, as he hung upon the cross, the voice of the tempter spoke once more in the taunting cry, "If thou be the Son of God, come down from the cross, and we will believe"; not only then was this temptation present, but all through his life it must have haunted and waylaid him. The power over his life was always his. He had "power to lay it down or take it again," to save it or to lose it, as he pleased. Legions of angels were always at his call, heaven always at his disposal for his work on earth; for his own needs, for his own sorrows, for the convincing of his disciples, for the silencing of his enemies,

for the salvation of his country, over whose coming woes he wept. At every moment was the occasion and the temptation present to make himself a King, to establish on earth the kingdom of God without the cross. And it was in this daily trial and in this daily resistance to and victory over it, that he, the Captain of our salvation, the chief among many brethren, Son of man as well as Son of God, was made "perfect through suffering."

This temptation is the deadliest and most insidious that can assail those who do the work of Christ, for it is addressed at once to the weakness of the flesh and the willingness of the spirit; to the flesh, in that lawful and natural instinct of our nature by which it shrinks from pain and desires a happy existence; to the spirit—the loving, zealous, devoted spirit, inflamed with love to God and man, longing only for the coming of the kingdom of righteousness and joy—in the desire to gain a speedy triumph for that kingdom; to hasten in eager impatience the work of God that we may see it. In one word, his temptation—as it is ours when we are most like him and specially when we are most engaged in his work—is that sorest of trials to all earnest and ardent minds, the temptation to accomplish noble ends by unfitting means. It is the temptation to gain a very great right by a very little wrong; to do God's work, to do it zealously, lovingly, earnestly, but without sufficient care that we do it exactly in God's way; to give him, as we

believe, the sacrifice of ourselves and yet, unconsciously perhaps, in our haste to sacrifice, to neglect to search and see that no leaven of self-will have mingled with our offering; to serve him, and yet to choose in some degree the manner of the service. In all such temptation self comes stealthily creeping in; there is an avoidance of the cross, an easing, a saving of self in some form or other. But it is so subtly introduced; it comes so veiled and disguised in the form of zeal, devotedness, earnestness, love for God and man; it comes with such visions of the greatness and the glory of the end, such artful concealments of the unlawfulness of the means, that it is no wonder if, in the trial which it needed all his perfect faith and wisdom to resist, our imperfect knowledge and feebler faith give way and the tempter whom he discovered and denounced is welcomed by us as an angel of light.

And now let us proceed to trace the manifestations of this great law through these three temptations of our Lord. Let us place ourselves in succession in each of the scenes of his trial and in each of them contemplate him as our example.

First, there is the trial in the wilderness. To the Son of man, in his hunger and peril of loss of life for lack of food, the tempter says, "If thou be the Son of God, command these stones that they be made bread." Here the temptation is manifest: it is a proposal to preserve the human life of Jesus by means

of his divine power; that is, to preserve it by a violation of that law of his kingdom which, as we have seen, forbade him thus to save himself. If he had done this, he would have been securing his humanity from suffering by the power of his divinity; he would have been emancipating himself from those conditions to which he had voluntarily submitted himself. Had he done this, he had refused the cross. And yet, how very subtle was the temptation to do this! The act proposed was in itself a lawful one. He was more than once in his after life to work miracles of this kind for others, why not for himself? It was no sensual indulgence, either, that he was asked to furnish himself with; only a supply of the merest necessities of life. Nay, more; the end was not only lawful, but in this case all-important; the life imperiled in the wilderness was the life of the world; on it depended the accomplishment of God's greatest work; it was consecrated to the noblest of tasks. How if it perished, then, could that task be completed? Like the life of Isaac, the seed to whom the promise was given, this life of the true Isaac seems essential to the fulfillment of the promise of blessing to all the nations of the earth. Not for the sake of avoiding trial, but to preserve himself for greater and sorer trial, even the endurance of the agony and the sacrifice of the cross, let the Son of God provide for his human life the sustenance it needs. "Command these stones to be made bread."

And now, mark how our Lord replies to this temptation. He does so not, as he might have done, by simply pleading duty, by the answer, "God hath said"; nor yet by any explanation why it would have been unlawful in this case to have done what he was asked to do. For our sakes he goes deeper; he goes, in his answer, to the root of the temptation itself, that he may arm us against all trials of like nature. He has been tempted by the desire to preserve life. His answer is, that his so doing would not preserve life, but destroy it. "Man"—observe how he graciously identifies himself with his people, "Man"—for I, the Son of God am and will here be only man—"doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Man's life, so far even as it is mere animal life—is not supported by food alone: the life-sustaining word of the Creator must accompany the food, or it will not nourish. Life in the meanest thing that lives is a divine mystery: it lives and moves, and has its being in God: there is in it something more than eating and digestion and assimilation and growth; there is in it the creating and sustaining word of God. But the life of men, the spiritual, the immortal creature, in whose nostrils the breath of life was breathed by God, consists in the redeeming, regenerating, sanctifying word of his heavenly Father. To know God as by his word he reveals himself, to love him, to serve him, to dwell in and with him, this is man's life eternal. To do his

will, is meat and drink. To lose that word of revelation, to disobey that word of command, to want that word of blessing, is for man to die; to know it, to love it, to obey it, is to live. Therefore, it is, that for man it is possible to lose his life and yet to save it; to save it and yet to lose it. Therefore, it is, that for us it never can be necessary, in order to preserve life, to disobey the very least word of God; for it is by that word we truly live. Not by food alone, whether food corporeal or food spiritual; not by the abundance of all that we possess for body or for soul; not by the wealth that supplies the bodily sustenance; not even by the wealth of grace that supplies the spiritual sustenance; but by the life-giving word of God, does man live.

In that one word of faith which lifts us above the means of life—above life itself—to the Author and Giver of life, our Lord provides his church with a perpetual defense against all the temptations and the terrors of sense. From the love of life and the fear of death; from the love of all that makes life sweet and death terrible; from all fear, all love, save the fear and love of God, Christ sets us free. In the spirit of this word, we fear to lose, we love to keep, nothing save the love of God! It is not a necessary thing, it is not even a desirable thing, that we should enjoy this present life, or that we should preserve it, if life, or the joys of it, come into competition with the word of God.

This is the martyr spirit of the church; the spirit that comes from the knowledge of what it is in which our true life consists. It was in this spirit that the church, in her earlier days, went forth, "led of the Spirit into the wilderness" of heathendom, to be tempted of the devil. In this spirit it was that the first Christians went forth to their great missionary work in days when every Christian was a missionary, and every missionary was in peril of becoming a martyr. In this spirit it was that they endured their great fight of afflictions, taking joyfully the spoiling of their goods and the shedding of their blood, thankful if only they were thought worthy to suffer for his name who sent them. In this spirit it was that the first martyrs and confessors faced the sword of the executioner, the rage of the wild beasts, and the hideous ingenuities of the torture. Through famine, through nakedness, through death in all its most terrible forms, from the noble army of martyrs and confessors came still the same unhesitating, unwavering answer—"Not life, but the word!" "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." It was in this martyr spirit the early church conquered the world. It was beneath this banner of the cross her warriors went forth to victory. And it was not until her wilderness trial had ended—not until the enemy had changed the nature of his temptation and tried her, not with danger and suffering, but with safety

and ease—that her missionary zeal abated, her first love grew cold, and she left the heathen half won, and the uttermost parts of the earth unclaimed for her Lord!

Such martyr spirit should be in all our work for Christ now. It is in it largely still. It is to be seen wherever the missionary goes forth, severing the ties of home and country, leaving the pleasures, the advantages, the noble and lawful ambitions, even, of civilized and Christian life, to encounter the fatigues, the perils of his sojourn in the lands of the heathen; or—harder still, perhaps, to bear—the utter isolation, the sick weariness of heart that falls on him, who, day by day and year by year, dwells with inferior natures to whom he must forever minister, from whom he can receive nothing, whose soul's life grows faint and sad as he finds himself thus alone in the wilderness! It is to be seen, though in far lower degrees, whenever the Christian at home gives to the cause of Christ—not the nicely-calculated superfluity that remains when every want is provided for, and every taste indulged; not the regulation subscription which remains the same, though the means of life become trebled and quadrupled; but the gift which requires for the making of it that something be subtracted from the enjoyments of life—the gift that is a sacrifice. In this, too, there is the acknowledgment, "Man doth not live by bread alone." And this, therefore, is the church's special message to the world.

In a soft and luxurious age—in an age in which the art of making the most of life, of living comfortably and pleasantly, seems elevated almost into a pleasure—this is still her message, “Man’s life consisteth not in the abundance of the things that he possesseth.” To ourselves, when tempted to covet inglorious ease and slothful comfort; to the youth who, with his life choice yet to make, is hesitating between a course of lawful advancement and gain here, and of nobler self-sacrifice in his Master’s service; to the man of wealth, and to the man of pleasure—our message still is, “Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.”

But there is a deeper lesson given us here, and against a still subtler temptation. There is a life of churches, of institutions, of societies, as there is of individuals, and there is the temptation to preserve this life, too, by unlawful means. Religious institutions have their secular life. They live, as it were, by bread, by means, by money, by all that machinery for obtaining money with which all who work our great societies are so familiar. Such means are useful and lawful, just as the means of maintaining bodily life are lawful. But the use of them is attended with the danger of forgetting that the society or the institution does not live by these alone; that it has a nobler life than that which these sustain, even a spiritual life, which consists in the sustaining word of God.

There is a temptation, we may call it of the wil-

derness, when some zealous worker for our society, who finds himself in a strait for help, is tempted to say, "The life of the society must not be weakened, the interest must be kept up. I must appeal to some lower motive, conciliate some local prejudice or influence, do or say, or avoid doing or saying, something, because of gain or loss to the society." This is to make an idol of the society, to prefer the life of a cause, of an institution, of a party, to the Word. Let us take care that we are not guilty of such idolatry. Honored as we believe this society has been of God, and loved, and honored as it should be by us for his sake, yet, let us not forget that God can do without the church missionary society if he choose, but that not for one instant can the church missionary society do without God. The life of our society does not consist in crowded meetings, interesting and eloquent speeches, powerful patrons, zealous collectors, numerous subscriptions, an overflowing treasury. It lives by all these, but not by these alone: its life consists in the presence of Christ in the hearts of Christian men. Not the great meeting nor the great speech, but the Spirit of the Lord that fills the meeting and the speaker; not the great patron, but the love of Christ in his heart that makes him willing to cast his honors at the feet of Christ; not the large gift, but the loving self-denial that accompanies it: these are the things in which its true life consists. Let us never forget this. Let us, who necessarily resort to

the use of all these means, beware of the idolatry of means; let us beware of supposing that these are indispensable to our success, or that they are to be preferred, in the very least degree, to the word of the Lord. Let us remember that here, too, we need the martyr spirit; that here, too, we must be ready to sacrifice life for duty; here, too, we must remember we do "not live by bread alone, but by every word that proceedeth out of the mouth of God."

II. And now let us follow our Lord to a very different scene of trial; from the wilderness to the temple, from lowliness to prominence, from weakness to power, from fear to security. In the wilderness the Son of man stands confronted by physical dangers and terrors, by peril of life from circumstances beyond his control as man. On the summit of the temple he stands safe from all physical danger, master of circumstances, secured by the promise of supernatural protection. In the former case the temptation was to save life; here it is to risk it. There it was, "Command these stones to be made bread," or thou canst not live; here it is, "Cast thyself down," thou canst not die. And as in the wilderness—the region of the natural—the temptation was mainly to the flesh, here in the region of the spiritual, in the center and summit of the religious and ecclesiastical polity of his day, the temptation is altogether to the spirit. "Cast thyself down," for angels shall bear thee up. Surely this was not a temptation to the merely child-

ish glory of a supernatural flight through the air just to try if God's promise of safety would be kept. This, which would scarcely be a temptation to any wise and sober man amongst us, could not have been the temptation chosen for him. But if he had done this, and if angel-ministers had borne him safely to the ground in the sight of the multitudes of Jerusalem, what would this have been but the very sign of the Son of man in the heavens which their unbelief was always demanding? Had this sign been seen, the nation of the Jews must have owned him as their Messiah, his kingdom must have been established at once in all Judea, a kingdom which the same supernatural power that preserved him in his descent might have been expected to preserve against the Romans. Here was a temptation to the prophet and to the patriot, a temptation to Jesus the Son of David, who, even then, might have wept over the foreseen agonies of Jerusalem that would not accept him in his humility, but would have accepted him in his power and glory. Here is the old temptation reappearing—the kingdom without the cross—the king's part to be done without the pain of the priest or the weariness of the prophet.

Had he done this, it is conceivable that he would have converted his nation—but to what? To a kingdom and a king of their own making, not of God's appointment; to a false ecclesiastical polity, a spiritual despotism, based on false traditions and mistaken

interpretations; to a worldly Messias reigning over an impenitent and unregenerated people. Christ will not do this. To this temptation to set up a false kingdom of God instead of the true one—a kingdom of corrupt ecclesiastical power instead of a kingdom of purity and truth—he answers in showing wherein consists the true power of his kingdom. “Thou shalt not tempt the Lord thy God.” The promise of the divine presence and support is not absolute: it is conditional. Not in all ways, not whithersoever he goes, will God be with the Son of man, but in his ways, in all ways appointed for him; not in the way of self-will, but of obedience; not for the presumption that chooses its own way, but for the humility that walks only in God’s way, will this promise fulfill itself. And this is the condition of God’s presence with his church throughout all time: he will be with her in all her ways, but only in these so far as they are her appointed ways. Let her err from these; let her follow, not the ways of his appointment, but of erring desire or presumptuous choice; let her cast herself down in her madness from the place where he has put her, and she shall not be preserved from shameful and grievous fall. Let the Ark of the Lord be borne unlawfully into the fight, it shall become a prey to the Philistines.

The history of this second temptation is written at large in the history of the visible church. When she had emerged from her three centuries of wilderness

trial, she found herself on the pinnacle of a nobler temple than that of Jerusalem. The center of the world's spiritual life, the summit of ecclesiastical power and dominion in the great Roman empire, was hers. The very agony of her previous struggle for life and the greatness of her victory, had helped to exalt her to this high place. God had delivered her, had made her triumph over all the might of heathendom; the idols had fallen before the Ark of the Lord even in its captivity; and now, in the hour of her triumph, what might she not expect? How great her power; how glorious her dignity; how her robes, washed in the blood of martyrs, shone with dazzling brightness; what a crown of pure gold had her faithfulness won her; what supernatural powers were hers! God will be always with her, and the gates of hell prevail against her never! As she said this they were prevailing. She was already presuming on the promise, forgetful of its conditions; already listening to the tempter's whisper, "Cast thyself down," thou canst not go wrong. Infallible, imperishable, go thou on thy way; give the multitude the sign they ask, overawe all doubt, compel universal submission by the display of supernatural power. "Cast thyself down!" Alas, that she did so! Alas, that from the height of her victory over the hostile world, she stooped to ally herself with its sins, sunk lower and lower down as she corrupted her sacred deposit of truth with the errors of Judaism and the superstitions of paganism;

grew more and more a corrupt and carnal ecclesiastical kingdom, whose ever-increasing pretenses were maintained by ever-increasing claims of supernatural might. The false miracle, the pious fraud, the wilder and still wilder legend bore her up like evil angels, a power and a wonder; but still they carried her away from the pinnacle of the temple, and bore her, slowly but surely, downwards to her fall.

And we, too—reformed, purified as we believe our church to be—we need to remember this lesson of our Lord's trial and these warnings of history. The pinnacles of success, the high places of spiritual triumph, are giddy and slippery places. The head grows dizzy at such heights with the pride that precedes a fall. The tempter is there ever ready to whisper the temptation to presumption and to rashness. The individual is tempted to carnality and carelessness of life, presuming on the divine promise. The church is tempted to the carnality of priestly dominion, or to careless toleration of errors or heresies; to such carelessness and sloth, for instance, as fell upon the church in the last century, when men were ever ready to defend her claims and rights, rarely to speak of her duties; when, on the summit of her prosperity, the church could only see the worshipers around her, and had no vision, no thought of the heathen, her true inheritance. This was a danger: it may prove a danger still.

In our institution, in our missionary work, we are

not free from this temptation and this danger. The wilderness hour of this great society, her time of weakness and peril, is past. The time when five men meeting in a room together in London looked out on the desolate wilderness of the world, and asked, "What shall we do for the heathen?"—the time when the power of a Christian State was arrayed, not for, but against missions and for heathendom; the time when, to advocate missions, was to incur, as its least punishment, the open contempt of the wise and prudent and even of the good;—has long since passed. Our society has won her way to high and honored place in Christendom; she stands on the very pinnacle of the edifice of Christian effort. Let us beware! The hour of prosperity is the hour of trial. Remember, the promise is still that God will be with us only in our appointed ways. Ever the wider our field, and the greater our success therein, the greater is the need of humility and caution; need, in our missionary churches abroad, of wisdom and power and a sound mind in dealing with all the difficult questions that arise in new and growing churches; wisdom in avoiding all offense, save the offense of the cross; faithfulness, strict, rigid faithfulness in dealing with the errors of heathendom; wisdom and gentleness in dealing with prejudices, the infirmities, the traditions and customs of those weaker brethren whom we win from heathendom. Ever as our churches grow, will grow their difficulties from these sources. False doc-

trines, heresies, schisms, have yet to be encountered. The struggle of the earlier church is for existence; as she grows, her trial is to order her life aright.

More than this: we need to remember that neither society nor church can live merely on the strength of what it has been. Not by repeating the traditions of the past, but by doing as men of the past did, that is, by doing with our present what they did with theirs, bringing still new as well as old out of their storehouse; not by persuading ourselves that we have—that any institution, school, party, sect, or church has—a monopoly of divine grace, or an exclusive promise of divine presence, save so far as it walks in the divine ways, can we maintain the life of our society. Remember that if he is present to bless, he is present amongst the golden candlesticks to trim or to remove the waning light! Let us not be high-minded, then, but fear. Let us pray to be delivered by the love of Christ and of his truth from the sin of tempting the Lord our God by spiritual pride and presumption, by self-seeking and a spirit of party.

III. And now let us follow Christ to his third and last temptation. The place of trial changes once more. From the pinnacle of the temple—the summit of ecclesiastical power and supremacy—our Lord is borne away to a great and high mountain, the Scriptural symbol of world power and dominion; from the sight of the city of God and the house of prayer and the worshiping crowd, which represent the supernatural

office and functions of the church, to the vision that reveals the might and the glory of the world. The great kingdoms of the world rise up before him, glorious and terrible, in all the vastness of their extent and the pride of their civilization and learning and wealth. All that great heathendom that girded, like some great mountain range, the Holy Land, and high overtopped and overshadowed the highest pinnacle of the house of the Lord;—all these in vision lie before him; all these may be his for the asking. "All these will I give thee—all these and all their power and glory; not merely to possess and enjoy—that were a poor temptation to the Heir of heaven and earth—but to rule for God. The power, the noblest that the earthly ruler possesses, of swaying men to their own good; the glory, of moral conquest and of righteous rule—this would have been his. The tempter's offer was nothing less than the surrender to Christ of all the power he had possessed and all the glory he had usurped—the power to rule men, the glory of empire over the beings whom God had made in his own image. It was this empire—not merely material, but moral—over the kingdoms of men, that the tempter offered the Son of man.

And all this is offered him on one condition—"Fall down and worship me!" One act, not of adoration, but simply of homage; one single act of acknowledgment that the world is Satan's and that he may give it to whom he will; one act of vassalage to

him, as the prince of the world's empire; an act which seemed to imply no after servitude, no further rendering of homage or duty, and all should henceforth be his. The world to rule, to teach, to bless with all the blessings of his kingship, if he will only do homage to the evil one for it! In that one word the evil one stands revealed as the usurper of this world, the rebel against God. The act he tempts to is one of open disloyalty to God. To take and hold from the evil one God's world, or any part of it, is to own him as our God and Lord; it is to choose him as the author and giver of our good things, instead of the Lord our Maker; it is to prefer possession on the devil's terms to inheritance on God's terms. "Ask of me," is the promise of God to his Son, "and I will give thee the heathen for thine inheritance." "Ask of me," is the tempter's offer, "and I will give thee the heathen for thy present possession."

And, ever from that hour, the tempter tries, by the same temptation, the souls of Christ's disciples. One by one, he takes us up to some mount of vision, from which we see some larger portion of the world's power or glory, some gain, some advancement for ourselves, and offers it at his price, promises to give it, does, alas! too often give it, for one act of homage to himself. Truly it is possible for any one of us to have some larger portion of this world, if we will only pay the devil's price for it. But we are dealing now with temptation to the church in her ministerial and

missionary work; and viewed in this light, it would seem as if this temptation to compromise with the devil for the possession of God's world is the great temptation of Christian churches and Christian nations in these latter days.

Ever since the era of Reformation, when the church was in a measure delivered from her second great temptation to spiritual despotism, the scene and manner of her trial seem to have taken the shape of our Lord's third trial.

The learning, the knowledge, the civilization of the world, have become, since then, more and more distinctly and exclusively the possession of Christendom, and, with these, of course, the dominion of the world. All the great empires of the world are, and have long been, Christian. The weak, the effete, the decaying, are pagan. Christendom has been, is now more and more becoming, the exceeding great and high mountain of worldly supremacy from which the church of Christ surveys, far beneath her, the kingdoms of the heathen. The power over these, the glory of them, are in a large measure ours. Must we say at what price? Alas! no need to inform you, but great need to remember with shame and sorrow, how, through all the history of the discoveries and the conquests of three centuries, Christendom has been purchasing the realms of heathendom at the price of homage to the evil one; how as, one by one, each new land was discovered, or each older kingdom of the

heathen invited conquest, still the tempter made his offer—Worship me for this, forget justice, stifle pity, silence mercy in your dealings with the heathen, and I will give you their lands for a possession and their wealth for a prey. Some you shall spoil by fraud; others you shall cast out by violence, or waste by your vices; others you shall buy and sell like brutes that perish, turning their tears and their sweat into gold, buying your wealth with their lives, forbidding them the knowledge that might make them free, building the edifice of your power and your wealth on their degradation, as some of the savages you despise rest the foundation of their houses upon the bodies of men, cruelly done to death that they may dwell in safety. Has it not been so? Does history know a sadder page than the story of how the nations of Christendom have won from the savage and the heathen the power and the glory of the world?

But for the church, for the Christian ministry—in these days happily free from the guilt of even tacit acquiescence in this sin—there is another and a far more subtle form of this temptation. The kingdoms of the world are the objects of the lawful ambition of the church of Christ. To conquer them for her Lord is her aim, and her success in that conquest is her true glory. But it must be for her Lord she conquers them; the cities she wins must be called by his name and not by hers; it is his kingdom, and his alone, she is to establish. That kingdom is the kingdom of

the cross, the cross of Christ; the cross not of Jesus, the great moral teacher, with its lesson of merely sublime self-devotion of man for man, but the cross of Christ, the Savior, with its revelation of the infinite love of God for man; not the cross, as some would have it, whereon hung only a patient, loving, self-sacrificing man, whose death distresses us by its cruel injustice and whose life perplexes us by its inconsistencies and its errors, but the cross on which was offered up the spotless victim provided from everlasting for the sins of men; not the cross, as men would have it, with its inscription, "Behold the first and best of men, the model man, but nothing more"; not the cross which we may stand around to pity and admire, while we gently criticise him who hangs there: but the cross, as the Bible reveals it, with its divine inscription, "Behold the Son of God, the King of kings, the Lord of lords"; the cross with all its accompanying mysteries of human guilt and divine forgiveness; its mysteries of atoning, and cleansing, and sanctifying blood; its double mystery of the death that was suffered that we might have life, the risen life that is our death to sin. This cross, and this alone, may his church lift up; in this sign alone is she to conquer.

And what at this moment is the temptation of the church? Surely it is to withdraw this cross from the eyes of men. The kingdoms of the world are vast and their power mighty; the progress of the army of

the cross is slow. Compare all that we have done with all that yet remains for us to do; compare the millions of unconverted heathen with the thousands converted; the few missionaries with the myriads of false teachers; think of the long delay, the painful interruption, the sad retrogression in our missionary work; and then hear the whisper of the tempter—Are you not somewhat too strict and tenacious in your preaching of theological mysteries? The cross, with all its abstruse, half-metaphysical dogmas, with its overbearing demand for absolute submission, offends, perplexes. Must you preach it? Is there not an easier way of winning the heathen? They, with all their errors, hold with you the great tenets of natural religion common to all faiths, all, perhaps, that is essential to any faith. Preach to them of these only; teach them to lay aside the superstitions and errors with which they have overlaid the great all-sufficing truth of one good God and Father of all; tell them that all that he requires of them is that they should love and serve him; trouble them not with proofs that the Book will bring them a revelation from God; they need no book to reveal him; they need but to look into their hearts and listen to their own spirits in order to find him; say nothing of the mysteries of your faith, leave out all dogmas, resolve religion into a sentiment, doctrine into an emotion; meet the heathen thus half-way on the common ground of natural religion and they will meet you. The new Christian-

ity shall conquer the world for the new Christ, and all men shall own the fatherhood of God and feel the brotherhood of man. Yes! "All these will I give thee, and the power over them," and the glory of winning them, if—if only thou wilt fall down and worship, if only thou wilt do homage to the father of all falsehood, by yielding the supremacy of truth. Only acknowledge that yours is not the true faith, but one of many, all partly true; only bow yourself to me as you enter those temples where men sacrifice to me and these temples shall vanish away and in their place shall rise a great world-wide pantheon, where your Christ shall still have high place, though others take their place beside him; only be disloyal to God and to his truth, and you shall have the world now.

We need not remind you that this temptation is, of all the three, the most fatal to our missionary work. Notwithstanding the success of the other two, there might still be room left for missionary effort. To preserve the life of the church, even by unworthy means, would imply that we still thought it worth preserving. To maintain the power of the church by unlawful means, would imply that men still believed in her mission. But once yielded to the temptation to compromise truth with error, once own that the devil's lie may be God's truth, and what need is there of missionary effort? If all the world's beliefs are only one truth seen from various points of view—only different ways of worshiping one great Father—why should

we trouble ourselves to change any of those views? Why send men around the globe to tell the Hindoo that his Vedas are as truly God's word as our Bible; or the Caffir that all our Bible has to tell him he knows already? Once believe this, and our missionary enterprise is the merest waste of time, the most solemn and laborious trifling men ever engaged in.

Against this temptation Christ our Lord has armed his church in his answer to his tempter: "Thou shalt worship the Lord thy God, and him only shalt thou serve." To the spirit of ambitious disloyalty he opposes the spirit of obedient loyalty. Let others seek, if they will, the false glory of large conquests won by treaties with the enemy which our Lord and King will never ratify. Let others seek, if they will, the easy triumph, the painless victory that avoids the cross of the Prophet—which is unbelief of his message—by concealing the doctrine of the cross that provokes it. For us there must be no truce in our warfare, no armed neutrality, no alliance, but war, stern, open, uncompromising war, for the truth, for all the truth of God against all the lies of the enemy; and most of all, against that greatest of all falsehoods, which proclaims his lie to be greater than God's truth, which bids us to do homage to the false in order to advance the true.

Against this temptation our missionary work is at once our protest and our protection. It is the

church's repeated proclamation of loyalty to her Lord. It is her perpetual refusal to set up a kingdom in his name without his cross. It is our affirmation, year after year, that the ambition of the church is not to win the world by surrendering the faith, but to win souls by proclaiming the faith. The glory of this warfare is ours. The glory of the final victory shall be his. It is for him to wear the crown when he "takes to himself his great power and reigns." It is for us meanwhile to bear aloft the cross, even though we faint beneath its weight. Every missionary meeting we hold, every missionary sermon we preach, every missionary who goes forth to proclaim Christ crucified, is one more act of homage to the Lord our God, is one more refusal to do homage to the evil one.

Pray for the church of Christ in this her last trial, that she may have grace to be faithful, grace to hold fast in all its integrity the treasure Christ has given her for this world, the faith committed to the saints. Pray that, undazzled by the glory of a conquest which is not to be hers but her Lord's, unawed by the power of the world's kingdoms that are his inheritance and must one day be his possession, unseduced by the voice of the tempter, she may make to his offers still her Lord's answer, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Pray, brethren, finally, for the church of Christ, that against each of her three great temptations she

may ever be armed by her Lord's example and filled with her Lord's spirit.

Christ in the wilderness tells wherein consists the true life of the church. Christ on the temple pinnacle tells us wherein lies the true power of the church. Christ on the mount of vision reveals to us the true glory of the church. Her life is the word of the Lord; pray that she may never prefer life to the word. Her power is in the promised presence of her Lord in all her ways; pray that she may never claim the promise while she errs from the appointed way. Her glory is in the loyal worship and service of the Lord her God; pray that she may never seek to win a present triumph by disloyal homage to his enemy and hers. Pray that she may be delivered from the spirit of cowardly and unbelieving selfishness, by the spirit of brave, self-sacrificing faith; from the spirit of presumption by the spirit of godly fear; from the spirit of false ambition, by the spirit of true loyalty. So, against the wiles of the tempter, may she "stand fast in the Lord, and, having done all, stand!" Stand in the name and for the sake and in the power and spirit of her Lord, strengthened with all his might, and, though tried with his temptation, still living his life of faith—the faith that waits as well as works, the faith that lives by the word of God, that walks in the ways of God, that labors for the glory of God! This is the faith that overcometh the world, for it is not only faith in Christ, it is the faith of Christ, the faith

in which he lived, walked, triumphed, and in which he bids us live and walk, promising that we shall triumph with him at the last, when, from the exceeding high mountain of his supreme dominion—the Mount of the Lord, lifted high above all the mountains of the earth—he shall see no kingdom, no power, no glory that is not his and ours with him for ever and for ever!

APOSTOLIC MISSIONS;

OR,

THE GOSPEL FOR EVERY CREATURE

A SERMON

PREACHED BEFORE THE BAPTIST MISSIONARY SOCIETY
IN LONDON, 1871.

BY

REV. JOSEPH ANGUS, D.D.

Principal Regent Park College, London, England.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

NOTE FROM THE EDITOR.

The Rev. Joseph Angus, D.D., was one of the committee which made the Revised Version of the New Testament. He was, at one time, President of the Baptist Union of England, and for nearly forty years was Principal of Regent Park College, London. No less distinguished than these services was his lifelong advocacy of Foreign Missions. In 1871, he delivered before the Baptist Missionary Society, in London, his world-renowned sermon upon "Apostolic Missions, or The Gospel for Every Creature." This sermon was a trumpet call to missionary endeavor, which will be heard until the end of time. It seems to have been the inspiration of that most thrilling of all the missionary mottoes, "The Evangelization of the World in this Generation."

In 1892, Dr. Angus revised the sermon for publication in the "Missionary Review of the World." It is through the courtesy of the editor of this most excellent magazine that we publish the revised edition of this vigorous and inspiring sermon.

CHAPTER VII.

APOSTOLIC MISSIONS.

BY REV. JOSEPH ANGUS, D.D.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature."—Mark 16: 15.

IT is a hundred years since the revival of the spirit of missions. At the close of the last century, amid the din and bloodshed of an earlier French Revolution, Dr. Carey was publishing his first translation of the New Testament into one of the languages of Bengal. After seven years of apparently fruitless labor, he had begun to desecrate the water of the Ganges by the baptism of his first convert. In the same year Dr. Vanderkemp reached the Cape, and began missions in Africa. It is only a century since; and now the Bible has been translated for the first time into more than a hundred and fifty languages, spoken by more than half the globe. Three thousand missionary evangelists are now laboring among the heathen. More than twenty thousand native preachers and teachers have been raised up through their toils, and native church-members are counted by hundreds of thousands. There are still

found men who ask tauntingly for evidence of our success, and yet I venture to affirm that as mighty a work has been done in these last hundred years as in any hundred since the beginning of the Gospel: while in *Biblical translation* as much has been done in this century, to give the Bible to the world, as was done in the eighteen centuries that preceded it—Pentecost included!

Cheering as this success and these labors seem, they have not kept pace either with the march of Providence or with the needs of the world. Knowledge and commerce and material civilization, the bounties and the openings of Providence have all multiplied faster than our missions. When Carey began his work India was closed to the gospel, as was nearly all *Asia*. Over *Africa* there brooded a darkness which made even its geography a mystery. *Europe* was everywhere under the power of the man of sin, or its churches frowned upon all evangelical labor. Within living memory, India and China, Turkey and Egypt, Burmah and Persia have all become open. Africa has been traversed from end to end. And as to Europe, there are two Baptist churches in Madrid, and dozens of Protestant churches in Italy, while the Gospel is now preached again "at Rome also." The march of Providence, I repeat, has outstripped the progress of the church.

Or, if that march be measured by other standards than the number of open doors, it is no less striking.

When Franklin, the American printer and statesman, proposed for his wife, her mother objected to the marriage, because there were already two presses in America, and she thought there was not room for a third. It is little more than a century since, and there are now ten thousand printing offices in that country alone. To reach that continent required as many weeks as now it takes days. Only thirty years ago to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme; now it is pleasantly done between Monday morning and Saturday night! Any man who has to travel much will save ten weeks out of every twelve; and if he were to spend his life in traveling, the facilities of travel practically multiply his years fivefold. Half a century of life spent in travel would now effect as much as two centuries and a half a hundred years ago! In 1871 I read, in San Francisco, what had been written that morning near Sedan, seven thousand miles away; and most marvelous, perhaps, of all, I reached that city within a month of leaving home, but the gentlest touch of human hands controlling iron and steam—forces that are among the mightiest that men wield. Yet within eighty years the man who spoke of "steam wagons" was deemed insane, and was helped only because "his invention," it is said, "could do no harm, and might lead to something useful." So it is with everything. The human eye can now see through space millions of miles farther than it could even when

we were born. The three thousand or four thousand fixed stars which the apostles saw are now known to be six or seven millions. The yearly income of England is six or eight times larger than at the beginning of the century, and has trebled within thirty years. The effect of all this is that, for openings of Providence, for facilities of usefulness, for material strength and resources, this year of grace 1892 is much further beyond the year 1800 than are the missionary labors of this year beyond the labors of our fathers. The march, the bounty of Providence, has outstripped us all.

What are the feelings in which we ought to indulge? Devout thankfulness and as devout discontent.

Our labors have been "more abundant," the results are highly encouraging, and yet comparatively very little has been done. In this spirit I shall discuss the subject of missions, under the twofold division: (1) The work itself; and (2) the extent to which we are to prosecute it. We are to preach the Gospel—that is our *work*, and we are to preach it to every creature, to all creation, as the word is also rendered—that is the *limit* of our work. May the good Spirit himself help us to understand and to observe both parts of this command.

1. *Our Work*.—We are to preach the Gospel.

The Gospel. In an important sense, it is as old as creation. From the very first men knew of a divine law, fixing distinctions between right and wrong.

Their sinfulness and guilt, atonement through vicarious suffering, God's free and yet righteous mercy, the obligation and the efficacy of prayer, the necessity of holiness—all were revealed. But now these truths are set forth with new proofs, are enforced by new motives, amid stronger light, and for a wider audience.

This gospel we may describe in various ways. It is a threefold message—of repentance and remission of sins through our Lord; of personal holiness, and of the work of the Spirit whereby the new life is begun and perfected; of blessedness for all who love and serve God. Forgiveness, holiness, blessedness. What more can we need? Or it is a twofold message: Christ's work for us, in living, and dying, and pleading, and reigning; and Christ's work in us beginning in grace and ending in glory? Or is it a single message: of Christ as crucified, the true Revealer of the divine holiness and love, the Redeemer and Comforter, and Pattern and Sanctifier of us all? This gospel—at once a threefold, and a twofold, and a single message—Christ came to found even more than to teach. Yet it is the gospel *he* taught, as it is the gospel his apostles taught. So mighty did it prove that the most successful preacher of the apostolic age resolved, as much, perhaps, from experience as from direct inspiration, to know nothing among men, save Jesus Christ as crucified—the power and the wisdom of God.

And this gospel we are to preach. The words that describe our duty in this respect are all of them suggestive. The *first* of them is the one used in the text at the head of this article. We are to proclaim it as heralds—not making our message, but carrying it and announcing it with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A *second* word, translated in the same way, means "to talk." It is applied to the easy conversational method adopted by our Lord, and to the somewhat exaggerated sayings of the woman of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A *third* word means "to reason," "to discuss." It is the word used to describe Paul's discourses; and it was preaching of this kind that he continued at Troas till midnight, as it was under such preaching Felix trembled. The *fourth*, and one of the commonest words of all, translated "preach," means to announce "glad tidings." More than fifty times this word is used. It forms the glory of the new dispensation—that "the poor have the gospel preached to them." This is the thought that justifies the outburst of the prophet: "How beautiful upon the mountains are the feet of them that preach the gospel of peace." "Blessed [happy] are the poor in spirit," is the first word of our Savior's longest discourse, and it is the word that is found oftenest there.

We are then to be heralds, and talkers, and reasoners, and publishers of good things.

Constantly connected with these terms, which are all translated "preach," are other three. One means to "testify, or bear witness"—from Scripture, and especially from our own experience; another means "to teach"; and a third, "to exhort," or "to entreat." Thus, at Pentecost, Peter testified and exhorted, saying, "Save yourselves from this untoward generation." Thus Christ sent his disciples to teach all nations: thus the apostles ceased not to teach and preach Jesus Christ; the word suggesting that the truths which we announce we are also to explain and apply. Thus also, wherever Paul went, he exhorted and entreated; his own summary of his ministry is "As we go, we beseech men in Christ's stead. Be ye reconciled unto God."

Here, then, we have in brief the inspired description of our calling. We are to proclaim the truth with the authority of ambassadors and in God's name; we are to announce it in quiet talk; we are to enforce it by argument, by explanations, by appeals to what we have ourselves felt, by earnest entreaty. There is a preaching that never speaks with authority, but questions and doubts on all things. There is a preaching that never reasons, but is always dogmatic or emotional. There is a preaching that never "talks," but is ever stilted and formal. There is a preaching that is cold discussion, or bare announcement, and never

entreats. Apostolic preaching was a combination of all these processes, saturated with prayers and tears.

These statements of the work of Christian evangelists are, I hope, familiar to all our readers. It is part of their glory that they contain nothing new; and yet they rebuke theories and practices which are found on all sides. They tell us that it is the gospel we are to preach—not science, or art, or ethical duties; not what we think on public questions, or even on subordinate points of theology, but what we know of essential truth. This gospel we are to preach—not to discover, or to manufacture, or to excogitate from our own consciousness. We are to preach the gospel—not become pastors of the churches which our preaching may form; not exhibit a gorgeous ritual, or repeat a solemn litany. We are simply to preach it as men who feel its power, are convinced of its truth, and know that they have a divine authority for all they are saying. To this work we are to restrict ourselves when carrying out our Lord's commission. This is the command that is embalmed in the tenderest feelings of true disciples; the one legacy which, besides his peace and the promise of his presence, he bequeathed to his church until he come again.

2. But the second part of my theme may create difficulty. The words of the text not only tell us what our work is, but what its limits are—to *what extent we are to prosecute it*: "To every creature," "to all

creation" is this gospel to be preached. "In Jerusalem and Judea, in Samaria, and to the ends of the earth," is the inspired description of the duty as defined in the Acts; and in thirty years after the death of our Lord, it had been preached, as the apostle expresses it in the Colossians, "to every creature, 'in the whole creation,' under heaven."

The words are addressed to the apostles—"the eleven"; but to the apostles as the representatives of the entire church; for it is a duty in which all share. It was in the spirit of this command that Andrew found Peter, as Philip found Nathanael, preached Christ to him, and brought him to Jesus. It was in the spirit of this command that the woman of Sychar went and told, in the fullness of her heart, of him who seemed the Christ, and through her talk great multitudes believed. It was in obedience to it that the members of the church at Jerusalem, when scattered by persecution, all except the apostles, went "everywhere preaching the Word." Hence, apostles welcomed all fellow-helpers—men and women—in the patience and kingdom of Christ. Hence, the Thessalonian Church earned the high praise that they were "ensamples," a model church to all that believed; for from them sounded out the Word of the Lord through all the region beyond them. A common duty!

The only other peculiarity that needs notice is that the form of the command, as given in Matthew, shows by the very expression that this work of preaching the

gospel to every creature *belongs to each age*. It is not done once for all. It has to be done again and again. The church of each generation redeemed by the same blood, renewed and blessed by the same Spirit, has practically the same honor and responsibility—the honor of making known to the world of each generation “the manifold wisdom” and mercy of God.

Here, then, is our work, and here its limits. The Christians of each age are to give the gospel to the people of that age. Every Christian is to tell the “good news” to every one he can reach; and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation; and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin. “Many have not the knowledge of God. I speak it,” says the apostle, “to your shame.”

The gospel for every creature! Can we give it? Is it possible for the age to tell to the age, for the church to tell to the world the glad tidings of the kingdom? In ten or twenty years can repentance and remission of sins be preached through Christ to all nations?

I believe that they can. The Christians of the nineteenth century are more able to preach the gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so, the duty is binding, and the precept of the text is a literal command, a summons claiming obedience from all disciples.

Carefully mark once more what the duty is, and how, in the light of the Gospels and of the Acts, it is to be fulfilled. In the three years of our Lord's ministry he traveled three times over Galilee. Three times he traveled through Judea and visited Jerusalem. He preached for weeks at Capernaum, his home, and a border town where many were coming and going. Six months he labored in Peræa; twice at least he was in Samaria. Twice he sent out disciples—the twelve, the seventy; and in all these districts there were believers, hundreds of them, though no church was yet formed. Such was his three years' work—an itinerant home ministry—among, perhaps, three millions of people.

In five and twenty years Paul traveled three times over a great part of Asia Minor and Europe. Twice he was kept as prisoner for two years, at Cæsarea and at Rome, preaching to all who came to him, and especially to successive soldiers to whom he was chained. At one place he wintered; in another he spent a year and a half; at a third two whole years, "So that all they that dwelt in Asia heard the word of the Lord Jesus." The charm of each scene of labor was an open door and many adversaries. If churches were formed, he encouraged others from among the churches themselves to take the oversight of them, sending written instructions for their government. Those instructions are now the inspired handbooks, which we give in a printed form to our converts, and which are, under God, the means of the growth and permanence of our

societies. This missionary rented buildings and used the houses of those who were disposed to receive him. He took nothing of the Gentiles—*i.e.*, of the unconverted—but gratefully acknowledged the gifts of all fellow-Christians who ministered to his necessities, and yet was ready to work with his own hands, that he might preach a free gospel and maintain his character for disinterested independence. In this spirit he traveled from Jerusalem even unto Illyricum, fully preaching by his life and by his words the gospel of Christ. Fellow-helpers he found or made wherever he went; so that within thirty years after the ascension, the sound of the voice of the first preachers—the *music* of their message, as the terms imply—had gone out into all the earth, and their words to the end of the world. And I believe it demonstrable that with apostles, messengers of the churches—missionaries, as we call them, of a like spirit—we are able to do for our world, in the way of preaching, more than Paul and the apostles did for the world of their day.

To the extent of our ability we are to preach it, and we *can preach it to all*. Take the least favorable case. Suppose that this work is to be done by members of churches in Christendom only—*i.e.*, in Europe and America. We might need fifty thousand preachers, and their support might amount to fifty or seventy-five millions of dollars a year for ten years. In that time, and by such an agency, the gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

It seems a great company—fifty thousand preachers. And yet the number is less than ten per cent of the Baptist evangelical church-members in Great Britain and her colonies alone. Two out of every hundred members of Baptist churches alone, in Great Britain and America, would yield more than we need, while if Britain and America and Protestant Europe were to combine, our fifty thousand would mean one Christian worker out of every three hundred church-members only. England sent as many men to the Crimea to take a single fortress and to keep up for a few years a Mahometan despotism. Ten times this number of men fell on each side in the great American war to set free three or four millions of slaves. Five hundred years ago the Crusades had cost more lives, and they sought to win from men wellnigh as chivalrous as the invaders a material Jerusalem and an earthly “sovereignty.” And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

“Oh, send *ten thousand* heralds forth,
From East to West, from South to North,
To blow the trump of Jubilee,
And peace proclaim from sea to sea.”

It seems a great sum—seven hundred and fifty millions of dollars in ten years. Yet it is only five dollars a year from each member of the Baptist, Congregational, Methodist, and Presbyterian churches of Europe and America. Europe alone spends nearly as much every year on intoxicating drinks, and the bless-

ings of civil government, imperial and local, cost Britain every year more than two-thirds of the amount. The Crimean War cost five hundred millions of dollars; the American war more than ten times as much. An annual tax of three and one-half cents on a dollar on the taxable income of Great Britain alone would yield the seventy-five millions of dollars we need. Nay, more; it would be easy to find ten thousand professing Christians who could give it all

Looking only at men and money, is it not self-evident that it *can* be done? But, in fact, the process is less costly than I have supposed. In America and England, and generally on the continent of Europe, the gospel might be preached, fully and tenderly, without much more cost than the loving personal labors of our church members. In India there are, say, one hundred and fifty millions of heathen. Suppose that we could send out at once three thousand men, who should each spend a couple of years in learning one language or more, and go for eight years or ten of work. They might gather around them, or get from existing churches, three thousand more—plain men or women, competent to preach the gospel with tenderness and power. And then in ten years the gospel might be preached, and preached repeatedly, to all India. The entire cost of such an agency for ten years, and for six thousand agents, need not amount to fifteen millions of pounds. Five thousand men sent in the same way to China might, in the same time, evangelize the whole country. It can be done.

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, health, unknown regions, barbarous tribes, the great wrath of one who perceives that “his time is short.” I know, or can imagine, them all. But I venture to say that, whatever these difficulties, they would be overcome if national honor were at stake; if diamond beds or gold fields of sufficient value had been discovered; nay, if even a Nile were to be traced and mapped. Is there a part of earth that Englishmen could not penetrate—for a consideration? And shall Christ’s command and the world’s needs fail to move? I repeat it—*It can be done!*

The recommendations of some such plan, so simple and comprehensive—the preaching of the gospel, and *nothing more*, to every creature, and *nothing less*—are clear and decisive.

There is, first of all, the Divine command and the Divine example. Education is of value; so is the relief of distress—the alleviation of suffering, so are canals, and railroads, and commerce the implements of a material civilization. We honor them all; but they are most honored when made subservient to the gospel. When the blessed God stepped forth from his place, as philanthropist (Titus 3:4) he gave his law and prophets, and sent his Son. And now all the improvement he works begins in human hearts, and is to spread from within outwardly till all is renewed. There are, be assured, profound reasons, as there is a Divine command, to justify the announcement that the

preaching of the gospel is the first business of the Christian Church.

Some such comprehensive plan, moreover, will have the advantage of proving to the world that we believe what we profess, viz: that the gospel is God's remedy for human misery and sinfulness, and that it is the church's honor to make it known. Every one sees that our present agencies, with their million pounds a year for the evangelization of eight hundred millions of people, do not *mean business*; and there is, in consequences, widespread infidelity in relation to the gospel and in relation to the sincerity of the Christian Church herself. What an answer it would be to rationalism, and secularism, and sectarianism, and popery, and infidelity in all their forms; and what a healthy confirmation of our own faith if the evangelical churches of Christendom were to resolve, in God's strength, to preach the gospel to every creature. It would be the fitting reply at once to papal infallibility and to rationalistic unbelief.

And how our work would simplify and extend if we confined it to this business of preaching the gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business-labors of many modern missionaries—good men, full of faith, and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years, or ten, or parts of every year, to this specific

work, who are not prepared to become missionaries for life, in the common meaning of the term?

What enormous anxieties would be spared us in connection with mission-buildings, and churches, and schools—the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the gospel. Churches would be formed by thousands; but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, “to God and to the word of his grace.” A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

And what a blessing would it be to the heathen to find hundreds of men in their country all preaching substantially the same gospel, and all pointing for details of spiritual and ecclesiastical life to the same Book!

It can be done. It is our duty to do it, and there will be blessing even in the attempt. Yes, you say, in the attempt; but in anything besides? Can we, without miracles, hope that men will believe? Is a message of human sinfulness, of divine mercy, and of holiness—in one word, of Christ, and of Christ as crucified for us—likely to win men who have grown old in sin? Must we not rather keep to our schools and be content to elevate men by the gradual training of a few in each generation, till, centuries hence, the whole are trained? I think not. The contempt of the foolishness of preach-

ing has not yet died out. Signs, miracles, are still deemed essential. Wisdom, education, is still sought for as the precursor of the gospel or its substitute. Yet is the gospel more than a sign. It is *power* itself, and the power of God; and more than wisdom—the wisdom of God. Miracles have their place in introducing a new revelation, but they are not needed to justify us in preaching the gospel, nor were they the means of the repentance and faith of the first converts. The truths we have to preach—man's guilt, God's free and righteous mercy, the necessity of holiness—still appeal to men's consciences and hearts, as they did at Jerusalem and at Corinth; the preaching is still followed by "greater things" than Christ himself wrought; and, in short, the message of the cross, delivered as it ought to be, with prayer and tears, is still the power of God; and our strength is in proclaiming it. Some will not believe, but multitudes will; and we shall have discharged our conscience and have obeyed our Lord. There will be a blessing in the attempt, and in *much besides*.

This, then, is the conclusion to which I come: If the Christian Church will give itself to this business of preaching the gospel, it has wealth enough and men enough to preach it, in the next fifteen or twenty years, to every creature. All we need is a "willing mind"—a Pentecostal spirit of prayer, and faith and zeal. Only *expect* what God promises to give, only *attempt* what God bids us to do, and the thing will be done.

The divine method of missions has been briefly marked out. We are to work to this model; make the

preaching of the gospel to every creature our ambition, our passion, as it was Paul's. Begin with our children and our friends. Continue in our business that we may have the more to give. Take it up as work, not as play.

Let the resolution of our missionary boards be to have hundreds of missionary evangelists with simple work, requiring few, though noble qualifications—love, insight, faith. And let *our* resolution be to give, not single dollars, but fives, tens, hundreds, and thousands—sums we think we *can ill spare*; and let *all* give. *And soon*—the Lord hasten it!—"his way will be known on earth, and his saving health among all nations."

And yet it is not so much men we need, or money! Not so much demonstrations of the sufficiency of our wealth and numbers. What we most need in order to use the wealth we have and to send the men is a heart of warmer love—still greater tenderness and simplicity, more faith and more prayer; in short, the Holy Spirit in us and with us. All I have here written on the power of preaching takes as granted that it is not we who speak, but God who speaks by us. The consciousness, the temper, and the reality of a divine presence—is not this the great need of us all?

Yet is it less accessible than the men or the money? Nay, it is more accessible than either, and the only thing needed for the acquiring of both. If God give us the Spirit—and can we doubt his willingness?—nothing else essential will be withheld.

HEROISM OF FOREIGN MISSIONS

PREACHED BY

REV. PHILLIPS BROOKS, D.D., IN 1881,
While Rector of Trinity Church, Boston.

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away."—Acts 13: 2, 3.

NOTE BY THE EDITOR.

Rev. Phillips Brooks, D.D., was born in Boston, December 13, 1835. He graduated at Harvard University and afterwards took his theological training at Alexandria, Va. In 1868, he became rector of Trinity Protestant Episcopal Church, Boston, and ministered to its congregation for more than twenty years. He was elected bishop in 1891. On June 23, 1893, he died.

While he was still minister at Trinity, in 1881, he preached the sermon here given, which is one of the most masterly appeals to the heroic in Christ's followers that has ever been made.

This sermon appears in a volume of his sermons called "The Candle of the Lord, and Other Sermons." We are permitted to print the sermon through the courtesy of his publishers, Messrs. E. P. Dutton & Co., New York.

CHAPTER VIII.

"HEROISM OF FOREIGN MISSIONS."

BY REV. PHILLIPS BROOKS, D.D.

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away."—Acts 13: 2, 3.

THE work was foreign missions. The disciples in Judea were sending out two of their number to preach the gospel in other parts of Asia and, by and by, in Europe. And, therefore, these words belong to us to-day, upon this one Sunday in the year when we give our especial thoughts to the foreign missionary work. This Sunday always comes back to us with the same feeling and color. It enters in among our common Sundays with a larger power than belongs to them. It seems as if the arms of Christ were stretched out a little more widely. As sometimes when our Lord was preaching in the temple, those who stood nearest to him and caught his words the freshest from his lips, those to whom his words had been long familiar, must have seen him lift up his eyes and look across their heads to the multitude beyond who stood upon the outskirts of the

crowd; and as, while they watched him finding out and speaking to those strangers, their own thoughts of him must have enlarged; as, perhaps at first surprised and jealous, they must have come to understand him more and love him better for this new sight of his love for all men,—so it is with us to-day. Indeed, there is no feeling which the Jew had when he found that what had been his religion was going to become the possession of the world, which does not repeat itself now in men's minds when they hear their gospel demanding of them to send it to the heathen. It must have been a surprise and bewilderment at first to find that they were not the final objects of God's care, but only the medium through which the light was to shine that it might reach other men. I can conceive that Joseph and Mary may have wondered why those Gentiles should have come out of the East to worship their Messiah. But very soon the enlargement of their faith to be the world's heritage proved its power by making their faith a far holier thing for them than it could have been if it had remained wholly their own. Christ was more thoroughly theirs when through them he had been manifested to the Gentiles. And so always the enlargement of the faith brings the endearment of the faith, and to give the Saviour to others makes him more thoroughly our own.

With this thought let me speak to you to-day. Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Chris-

tian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lie in its missionary life. This is the subject of which I wish to speak to you this morning.

The event which is recorded in the text, the departure of the disciples on their first missionary journey, was a distinct epoch in the history of Christianity. There had been some anticipation of it. The gospel had been preached to the Samaritans. Philip had baptized the Ethiopian. Peter had carried his message to the Roman centurion. But now for the first time a distinct, deliberate, irrevocable step was taken, and two disciples turned their backs upon the home of Judaism, which had been thus far the home of Christianity, and went forth with the world before them. They went indeed in the first place to the Jews who lived in foreign lands; but when they went away from Judea they started on a work from which there was no turning back and which could not be limited. Before they had been many weeks upon their journey, it had become distinctly a mission to the Gentiles. And now, from the time when Paul and Barnabas went out upon this mission, the body of the disciples divides itself into two parts. There are the disciples who stay at home and manage affairs in Jerusalem, and there are the disciples who go abroad to tell the story of the cross. Peter and James are in Jerusalem. Paul and Barnabas and Luke go wandering to Ephesus and Athens and Corinth. And as we read our Bibles, gradually the history detaches itself from the Holy City. The

interest of Christianity does not linger with the wise and faithful souls who stay at home. Peter and James pass out of our thought. It is Paul, with his fiery zeal and eager tongue, restless to find some new ears into which to pour the story of his Master; it is he in whom the interest of Christianity is concentrated. He evidently represents its spirit. Its glory and its heroism are in him. The other disciples seem to feel this. They recognize that it is coming. They are almost like John the Baptist when he beheld Jesus. As they come down to the ship to see their companions embark, as they fast and pray and lay their hands on them and send them away, there is a solemnity about it all which is like the giving up of the most precious privilege of their work, its flower and crown, to these its missionaries; and they turn back to their administrative work at home as to a humbler and less heroic task.

The relation of the disciples who stayed at home to the disciples who went abroad to preach is the perpetual relation of the home pastor to the foreign missionary. The work of the two is not essentially different. It is essentially the same. Both have the same gospel to proclaim. But the color of their lives is different. Paul is heroic. James is unheroic, or is far less heroic. I think as we go on we shall see that those words have very clear meanings. They are not vague. But even before we have defined them carefully they express a feeling with which the missionary and the pastor impress us. Heroism is in the very thought of missions. Patient devotedness, but nothing heroic, is associated

with the ministry of him who works for the building up of Christian lives where Christianity already is the established faith.

I am sure that I speak for a very great many of my brethren in the home ministry when I say that we feel this continually. "Sent to tell men of Christ,"—that is our commission. And men certainly need to be told of Christ over and over again. Those who have known him longest need to hear his name again and again in their temptations, their troubles, their joys. We need to tell men of him all their lives, until we whisper his familiar name into their ears just growing dull in death. I rejoice to tell you of him always, those of you who have heard of him most and longest; but you can imagine, I am sure, how, standing here in your presence, and letting my thought wander off to a foreign land where some missionary is standing face to face with people who never heard of Christ before, I feel that that man is "telling men of Christ" in a realler, directer way than I am. He is coming nearer to the heart, the true idea and meaning of the work we both are doing, than I am. We are like soldiers holding the fortress. He is the soldier who makes the sally and really does the fighting. I know the answer. I know what some of you are saying in your hearts whenever we talk together about foreign missions. "There are heathen here in Boston," you declare; "heathen enough here in America. Let us convert them first, before we go to China." That plea we all know, and I think it sounds more cheap and more shameful every year.

What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is. The minister who does what they bid him do feels his task of preaching to such men perhaps all the more necessary but certainly all the less heroic, as he sees how utterly they have failed to feel the very nature of the gospel which he preaches to them.

But I must come closer to our subject. "The heroism of Christianity lies in its missionary life." And let us start with this. Every great interest and work of men has its higher and its lower, its heroic and its unheroic phases. Take public life, for instance. Two servants of the people work together in the same office, and both alike are faithful, both are honest. Both try to do their duty. But one thinks of the State and of that interest of the State for which he labors, as serving him. The other thinks of himself as serving the State. There is the difference. To one the currents of life flow inward towards the center, which is his person. To the other the currents of life flow outward towards the interests for which he lives. So it is with every man's profession. Of two men who are practicing law, one dwells upon the idea of the law and gives himself to its develop-

ment. The other dwells upon the idea of himself and considers that the law is given to him for his support. Of two doctors, one makes medicine his servant to build up his fame or fortune; the other makes himself the servant of medicine, to give what strength there is in him to her development and application. In every one of your professions there are both kinds of workers. There are the men who are given to their work, and the men who consider that their work is given to them. Their methods may be just alike. They may study in the same school, read the same books, work in the same office; but anybody who comes near them feels the difference. There is the heroic element in one, and the heroic element is absent in the other.

And what is true about a special occupation is true about life as a whole. The fundamental difference lies between the men who think that life is for them, that this great world of living things is the reservoir out of which they are to draw pleasure and good; and the other men who think that they are for life, that in this universe of living things there is a divine idea and purpose to which they, coming in their appointed time in the long ages, are to minister with what power of service they possess. Everywhere there runs this difference. It appears in men's thought about God. To one man God is a vast means, working for his comfort. To another man God is a vast end, to which his powers strive to make their contribution. Everywhere there runs this difference. And it is just this larger conception of life everywhere to which the name heroic

properly belongs. This largeness involves unselfishness. The heroic public man or lawyer or doctor or liver of human life is he who gives himself to his interest instead of asking his interest to give itself to him. The heroic moments in all our most unheroic lives have been those in which we have been able to give ourselves to our art or occupation, counting our lives contributions to its idea, instead of demanding that it should give itself to us and contribute to our wealth or welfare.

It is clear then, first of all, that heroism is not merely a thing of circumstances. There are two ideas which men are apt vulgarly to associate with their idea of a hero. One of them is prominence, and the other is suffering. The ordinary notion of a hero is either of a prominent and famous man, or of a man who has borne suffering manfully. Now it may be that an unselfish and devoted life in such a world as this in which we live has such a tendency to bring a man into hard conflict with the hard things about him, that pain will come to be a very frequent accompaniment of heroism. But evidently, if what I have said is true, there is no necessary company between them. There may be pain without heroism, pain inspired by selfishness, and making the man who suffers all the smaller and more self-involved. On the other hand there may be heroism without pain, self-devotion with all the circumstances of happiness. And so with regard to prominence. The essence of heroic life is the apprehension by any man of the idea of a cause, and

the abandonment of his life to that idea. Such an abandonment, such a filling of his life with such an idea, will make him naturally the type-man of his cause, will set him in its forefront and will bring him into conflict with all men who oppose his cause; but these are accidents. In obscurity and luxury it may be that a man still is a hero. Even there he may fasten upon the idea of a cause and give himself up to it and effectively live for it, and if he does that he is a hero. In heaven all life will be heroic. Every being there will live for the divine ideas of things. No man will think that the golden streets and the hosts that fill them, and the unspeakable Majesty which sits in the center of all upon the throne, are for him. Every soul will delight to count its eternity a contribution to them. But there will be no unhappiness, no pain in heaven. The accidents will have been changed, and will show that they were never more than accidents, but the essence of heroism will be the same forever.

I put, then, as the first element of heroism this quality of Ideality; the power, that is, of getting hold of the idea of any cause or occupation or of life in general, so that the cause, the occupation, or life becomes a living thing to which a man may give himself with all his powers. That quality of ideality is the essential thing in heroism. There can be no hero without that. It is just what makes the difference between the "dumb, driven cattle" and the "heroes in the strife." Look through the ranks of your profession. Are there not both cattle and heroes there? Are there

not times in your work when you are of the cattle sort, when the idea fades out of what you are doing, and nothing but the clatter of its machinery remains? Alas for you if such times are in the preponderance, if they are not lost in the general presence of the idea of your labor, making it an inspiration and making you heroic in your dedication to it.

Along with this primary quality of all heroism there go two others, closely related to it. They are Magnanimity and Bravery. The true hero is generous and brave. Whence comes his generosity? Is it not of the very essence of his ideality? Let me be a scholar, for instance. The first question will be whether I have got hold of the idea of scholarship and have given myself to it. Am I studying for my own sake, to make myself famous or accomplished; or am I studying for scholarship's sake, to make my branch of study more complete, to glorify and multiply the cause of knowledge in the world? If the first, I have no real ground of sympathy with other scholars. I do not take a cordial interest in their success. I am not tempted to help them. I am tempted again and again to hinder them. I am open to all kinds of jealousy and spite and little-mindedness. If the latter, I am anxious for every other worker's success, as well as for my own. I am as glad of another man's discovery as if I had made it. I cannot be jealous of the light which some new hand flings on that subject which it is the object of my life to glorify. I will help every brother student as eagerly as I will help myself. Here

is magnanimity. You see how closely it is bound up with ideality. The magnanimous public man is he who so lives for the ideas of his country that he is not jealous but glad when he sees other men doing more for the development of these ideas than he can do. The magnanimous churchman is he who cares so much for the church that he will help any other man's work for her as devotedly as if it were his own. The magnanimous man is he who has so conceived the idea of manhood, to whom humanity is so sublime a thing, that he will help another man to complete himself, to be as good and as great as he can be, with as much earnestness as he will expend in his own culture. Here is generosity. You see that it is not mere good-nature. It is most intelligent and has its reasons. And this is the second element of heroism.

And the third element is Bravery. We can see how heroic bravery, too, belongs with the quality which discovers and fastens upon ideas. There are two kinds of bravery; one which comes from the recollection of self, the other which comes from the forgetfulness of self. An Indian is brave when out of sheer pride he lets men drive their burning fagots into his flesh and utters no cry. A fireman is brave when for his duty he rushes into a burning house and, all scorched and bleeding, brings out the ransomed child. The first is brave by self-recollection. The second is brave by self-forgetfulness. The first has gathered up all his self-possession and said, "Now I will not flinch or fear because it is unworthy of me." The second has cast

all recollection of himself aside and said, "That child will die if I stay here." We need not ask which of these two braveries is heroic. There is a courage that comes of fear. A man learns that on the whole it is safer in the world not to dodge and shirk, and so he goes on and meets life as it comes. There is nothing heroic about that. A man wants to run away, but because his fear of disgrace is greater than his fear of bullets he stays in the ranks and shuts his eyes and marches on. There is nothing heroic about that. A man is afraid as he sits alone and thinks about a task, but when he gets among his fellow-men, a mere contagious feeling takes possession of him and he is ready to fight and die because other men are fighting or dying, like a dog in a pack of dogs. That is "the courage corporate that drags the coward to heroic death." There is nothing heroic about that. Only when a man seizes the idea and meaning of some cause, and in the love and inspiration of that is able to forget himself and go to danger fearlessly because of his great desire and enthusiasm, only then is bravery heroic.

Ideality, magnanimity, and bravery, then; these are what make the heroes. These are what glorify certain lives that stand through history as the lights and beacons of mankind. The materialist, the sceptic, the coward, he cannot be a hero. We talk sometimes about the unheroic character of modern life. We say that there can be no heroes nowadays. We point to our luxurious living for the reason. But oh, my friends, it is not in your silks and satins, not in your

costly houses and your sumptuous tables, that your unheroic lives consist. It is in the absence of great inspiring ideas, of generous enthusiasm, and of the courage of self-forgetfulness. It may be that you must throw away your comfortable living to get these things; but your lack of heroism is not in your comfortable living, but in the absence of these things. Do not blame a mere accident for that which lies so much deeper. There are moments when you bear your sorrows, when you watch by your dying, when you bury your dead, when you are anxiously teaching your children, when you resist a great temptation, when your faith or your country is in danger; there are such moments with you all when you seize the idea of human living and are made generous and brave because of it. Then, for all your modern dress, for all your modern parlor where you stand, you are heroic like David, like Paul, like any of God's knights in any of the ages which are most remote and picturesque. Then you catch some glimpse of a region into which you might enter, and where, with no blast of trumpets or waving of banners, you might be heroic all the time.

And now we may turn to that which has been our purpose in all we have been saying. What we have had in our mind is the great work of foreign missions, and we have been led to speak of heroism in its threefold quality of ideality and magnanimity and bravery. Now, no cause ever really takes possession of the world unless it puts on the heroic aspect, unless

it shows itself capable of inspiring heroism. Christianity is subject to this law, like every other cause. It, too, must show itself heroic or it fails to seize and hold mankind; and it is the desire for universal extension, the desire to make its Master known to all men, the desire for foreign missions, that Christianity asserts her heroism.

It is true, indeed, that Christianity is itself heroic life. All that there is in human living becomes magnified and glorified to its best when it is put under the leadership of Christ. The deepest idea of life is brought out and proclaimed; the true generosity of life is uttered; its selfishness is broken up; and love, which is the power of the Christian life, casts out fear and makes the servant of the Savior brave. The Christian is the heroic man. Ah! as I say that, does there float across your mind the memory of many and many a time in history or in the life that you have watched, or in your own life which you have lived, my Christian friends, when the Christian has not been the hero; when, even in the name of Christ, the Christianity which called him its Master has seemed to forsake ideas and to give itself over to machineries, seemed to make life dwindle into a little system of economies for securing to privileged souls freedom from pain and a share in luxuries here and hereafter, seemed to make men cowardly instead of brave? I know it! I know it! Such things have been; such things have been and still are, in the name of Christ. But such things are not Christianity. Look at Christ! The

idealist, the generous, the brave! Anything that is mechanical, that is selfish, that is cowardly, coming into his religion, comes as an intruder and an enemy. Christianity in its essence is, Christianity in its long and general influence always has been, heroic; the power of ideality and magnanimity and bravery among men.

But if Christianity is heroic life, the missionary work is heroic Christianity. By this time I am sure that I have made it clear that if that is true at all it is true not from any mere circumstances of personal privation which attach to the missionary life, but because the missionary life has most closely seized and most tenaciously holds and lives by the essential central life-idea of Christianity. What is that idea? Out of all the complicated mass of Christian thought and faith, is there any one conception which we can select and say, "That is the idea of Christianity?" Certainly there is. What is it? That man is the child of God. That, beyond all doubt, is the idea of Christianity. Everything issues from, everything returns to, that. Man's first happiness, man's fallen life, man's endless struggle, man's quenchless hope,—they are all bound up and find their explanation in the truth that man was, and has never ceased to be, and is, the child of God. Therein lies the secret of the incarnation, all the appeal of the Savior's life, all the power of the Savior's death. It is the Son of God bringing back the children of their Father. Now we believe that, we love it, we live by it, all of us in all our Christian

life. But when a man gathers up his life and goes out simply to spend it all in telling the children of God who never heard it from any other lips than his that their Father is their Father; when all that he has known of Christ is simply turned into so much force by which the tidings of their sonship is to be driven home to hearts that do not easily receive so vast a truth; to that man certainly the idea has become a master and a king, as it has not to us. Belief is power. By the quantity of power I may know the quantity of unbelief. He is the true idealist, not who possesses ideas, but whom ideas possess; not the man whose life wears its ideas as ornamental jewels, but the man whose ideas shape his life like plastic clay. And so the true Christian idealist is he whose conception of man as the redeemed child of God has taken all his life and molded it in new shapes, planted it in new places, so filled and inspired it that, like the Spirit of God in Elijah, it has taken it up and carried it where it never would have chosen to go of its own lower will.

Here lies, I think, the real truth about the relation which the missionary life has to the surrenders and privations and hardships which it has to undergo. The missionary does give up his home and all the circumstances of cultivated comfortable life, and goes out across the seas, among the savages to tell them of the great Christian truth, to carry them the gospel. I am sure that often a great deal too much has been made of the missionary's surrenders, as if they were some-

thing almost inconceivable, as if they in themselves constituted some vague sort of claim upon the respect and even the support of other men. But we are constantly reminded that that is not so. The missionaries themselves, from St. Paul down, have never claimed mere pity for their sacrifices. It is other people, it is the speakers in missionary meetings, who have claimed it for them. The sacrifices of the missionary every year are growing less and less. As civilization and quick communication press the globe ever smaller, and make life on the banks of the Ganges much the same as it is on the banks of the Charles, the sacrifices of the missionary life grow more and more slight. And always there is the fact, which people are always ready to point out, that other men do every day for gain or pleasure just what the missionary does for the gospel, and nobody wonders. The merchant leaves his home and goes and lives in China to make money. The young man dares the sea and explores the depths of Africa or the jungles of the islands for scientific discovery or for pure adventure. What is the missionary more than these? What do you say to me about his sacrifices? Only this, I think, that the fact that he is ready to do the same things—not greater, if you please, but the same things—for the Christian idea, which other men will do for money or for discovery or for adventure, is a great proof of the power of that idea. It takes at once what some people call a vague sentiment, and coördinates it as a working force with the mightiest powers the world

knows; for there are none stronger than these, money, discovery, and adventure. And since men are to be judged not merely by the way in which they submit themselves to forces but by the quality of the forces to which they submit, not merely by their obediences but by their masters, not merely by their enthusiasms but by the subjects about which they are enthusiastic; it certainly is a different sort of claim to our respect when a man dares any kind of sacrifice for Christ and his gospel of man's divine sonship, from that which comes when a man dares just the same sacrifices for himself, or for his family which is but his extended self. Here is the true value to give to the often told and ever touching story of the missionary's sufferings. I resent it as an insult to him if I am asked to pity him because, going to preach the gospel of the Savior, he very often has to sleep outdoors and walk till he is footsore, and stand where men jeer at him and taunt him. But I rejoice in that story of suffering because I can see through it the clear, strong power of his faith in that gospel for which he undertook it all. The suffering is valueless save for the motive which shines through it. The world is right when, seeing Paul and a whole shipload of other people wrecked upon the coast of Malta, it has wholly forgotten or never cared who the other people were, but has seized the shipwrecked Paul and set him among the heroes. It was not the shipwreck but the idea that shone through the shipwreck, that made his heroism. He was a martyr, a witness. The roar of the

breakers and the crash of the ship were but the emphasis. The essential force and meaning were in the great apostle's faith. The poor wretches who suffered with him were on their own selfish errands, and the shipwreck could give no real dignity or beauty to what was not in itself dignified or beautiful.

It seems as if I need not take the time to show that with the supreme ideal character of the missionary's life there must go a supreme magnanimity and bravery.

Look at the point of magnanimity. No man can be magnanimous who does not live by ideas. But the higher and the more enthusiastic the ideas, the more complete will be the magnanimity they bring. Now the missionary idea that man is God's child gives birth to two enthusiasms; one for the Father, one for the child; one for God, one for man. The two blend together without any interference, and both together drown the missionary's self-remembrance, with all its littleness and jealousy. Who can tell, as the missionary stands there preaching the salvation to his dusky congregation, which fire burns the warmest in his heart? Is it all love for God or for his brethren? Is it the Master who died for him, or these men for whom also he died, from whom his strongest inspiration comes? No one can tell. He cannot tell himself. The Lord himself in his own parable foretold the noble, sweet, inextricable confusion. "Inasmuch as ye have done it unto one of these ye have done it unto me." But surely in the blended power of the two en-

thusiasms there is the strongest power of magnanimity. All that the mystic feels of personal love of God, all that the philanthropist knows of love for man, these two, each purifying and deepening and heightening the other, unite in the soul of him who goes to tell the men whom he loves as his brethren, about God whom he loves as his Father.

Of the courage of the missionary life I have already spoken. Its singularity and supremacy are not in the way in which the missionary dares physical danger; other men do that. It is not in his cheerful bearing of men's dislike and scorn; that we all know is too easy for us to wonder at it when a man is really possessed by a great idea. The real courage of the missionary is in the mixture of mental and moral daring with which he faces his great idea itself. A man dares to believe, in spite of all discouragement, in spite of all the brutishness and hateful life of men, in spite of retarded civilization and continual outbreaks of the power of evil, that man is still the child of God, and that the way is wide open for every man to come to his Father, and that the Christ who has redeemed us to the Father must ultimately claim the whole world for his own. That is the bravest thing a reasonable man can do, to thoroughly believe that and to take one's whole life and consecrate it to that truth. A man may no doubt do it heedlessly and thoughtlessly, just as a man may walk up to a cannon's mouth singing light songs, but when a man does it with patient, calm, earnest thoughtfulness, it is the bravest thing a man can do. To face

a great idea and, owning its mastery, to put our hands into its hands, saying, "Lead where you will and I will go with you"; that is always a more courageous thing than it is to fight with giants or to bear pain.

I have pleaded with you this morning for the heroism of the missionary life. Not because of the pains it suffers but because of the essential character it bears it is heroic. Pain is the aureole but not the sainthood. So they have marched of old, the missionaries of all the ages of the religion of the Incarnation and the Cross, idealists, believers, magnanimous and brave, the heroes of our faith. They were all this because they were missionaries. They could not have been missionaries and not have been all this. You cannot picture mere machines or disbelievers or selfish men or cowards doing what they have done. They have lived in the midst of infinite thoughts and yet not grown vague. They have worked with the tools of human life, but not grown petty. In one word, they have been heroes because of their faith, because their souls supremely believed in and their lives were supremely given to Christ.

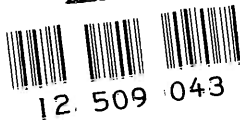
If, as I believe with all my heart, the world's fullest faith in Christ is yet to come; if, as I think, we are just coming now to a simpler and deeper Christianity than the world has ever known, who shall not dare to hope that the missionary life, the heroism of Christianity, the heroism of the heroism of human life is not dead, but is just upon the point of opening its true

glory and living with a power that it has never shown before?

Let us have some such faith to-day. It is a little heroic even to believe in foreign missions. If we may not be among the heroes, let us, like the church of old, hear the Holy Ghost and go with Paul and Barnabas down to their ship and lay our hands on them and send them away with all our sympathy and blessing. So, perhaps, we can catch something of their heroism. So, in our quiet and home-keeping Christian lives, the idea of Christianity may become more clear, Christ our Lord more dear, and we ourselves be made more faithful, more generous, and more brave.







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